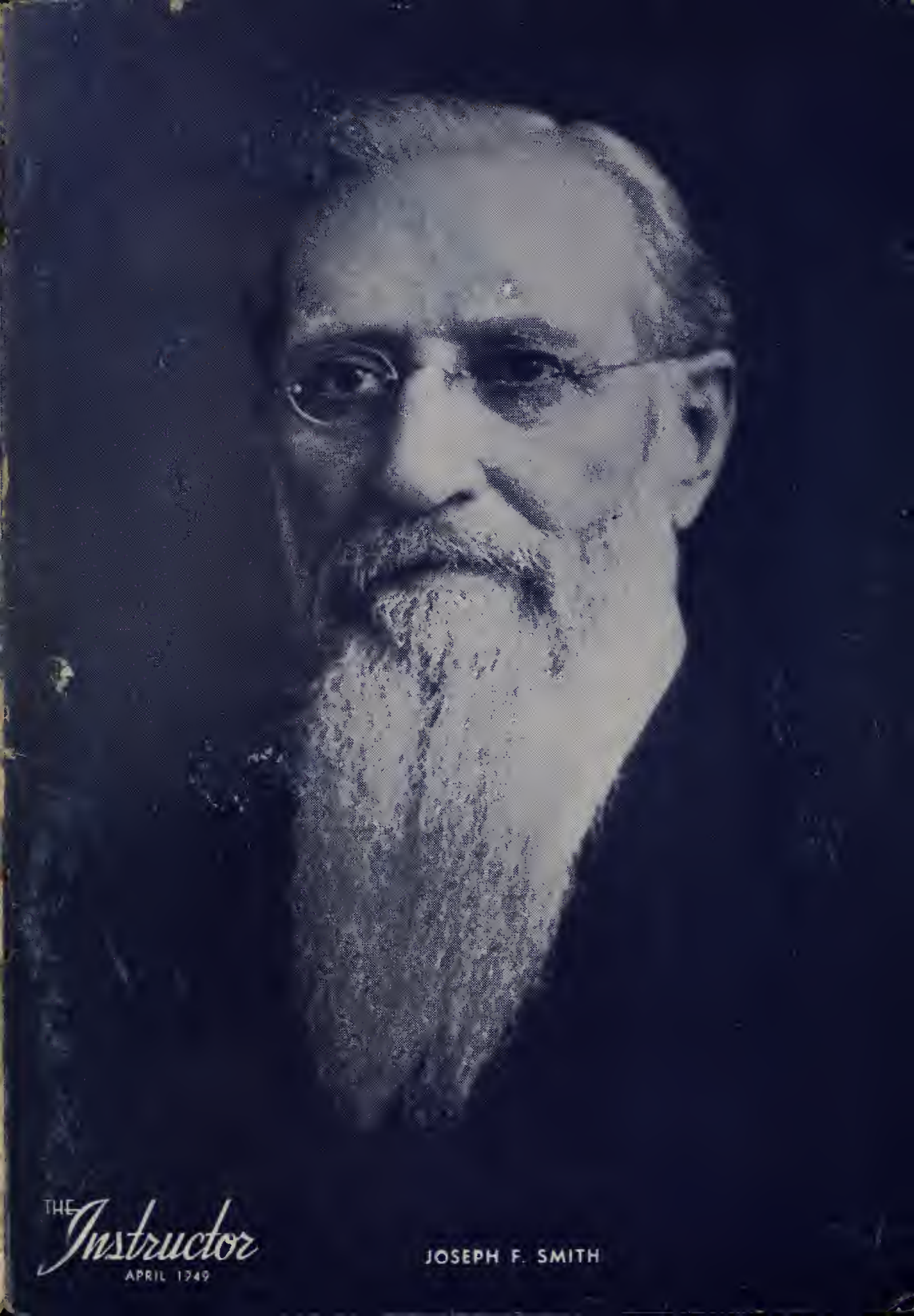


THE Instructor
APRIL 1949

JOSEPH F. SMITH

THE INSTRUCTOR April • 1949
VOLUME 84, NUMBER 4

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price $1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.
Copyright 1949, by George Albert Smith for the Deseret Sunday School Union Board.

CONTENTS

Editorial—Influence of the Sunday School on the Lives of Latter-day Saints—*President George F. Richards* 153
President Joseph F. Smith—*Bryant S. Hinckley* 155
"Ye Have Need That One Teach You"—*J. N. Washburn* 157
The Doctrine and Covenants and the Church—*T. Edgar Lyon* 161
Behind a Program in Larsmo, Finland—*Wallace G. Bennett* 165
Factors Favoring Success in Marriage and Family Living—Extracts from Address by *Dr. Ernest W. Burgess, reported by A. Hamer Reiser* 169
My Journal—*George A. Smith* 172
Centennial Gleanings—
Edited by *Claribel W. Aldous and Margaret Ipson* 175
My Most Valuable Sunday School Lesson—*Louise A. Price* 176
Book Review—*The Road to Reason—Milton Bennion* 178
Suggested Program for Fast Sunday Evening, June 5, 1949 180
Poem, Spring Brocade—*Anna Prince Redd* 168
Superintendents 184
Secretaries 187
Librarians 188
Music 189
Sacramental Music and Gem 191
Ward Faculty—
Teacher Improvement 192
References for June Lessons 195
Junior Sunday School 200
Humor, Wit and Wisdom 204

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

Message from President George Albert Smith to the Children of the Church. The Easter Story—Dorothy O. Barker. Wild Flowers of Palestine—Jennie A. Russ. Poems for Easter. The Vacant Lot—Ezra J. Poulsen. The Story of Our Missions—Edith S. Patrick and Jerry Sain.

THE INSTRUCTOR

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland
Contributing Editor: Wendell J. Ashton; Editorial Secretary: Lois Clayton

Influence of the Sunday School on the Lives of Latter-day Saints

PRESIDENT GEORGE F. RICHARDS

SOME of my experiences and observations as a Sunday School attendant of many years are here presented.

Some of the most pleasant acquaintances formed, and associations enjoyed as a young man in Sunday School will live in my memory forever.

In the Sunday School is experienced the influence of the Holy Ghost, the sweetest companionship in life.

The Sunday School has a potent influence in the religious life and education of the Saints of all ages—from the cradle to the grave. It is one of the oldest auxiliaries of the Church and has affected for good more lives, perhaps, than any other. It is in itself a marvelous work and a wonder.

I have been a regular attendant at Sunday School practically all my life and I am now in my 88th year.

I quote in my ministry of today scripture that I memorized when a boy in Sunday School. The solution of certain scriptural problems while in Sunday School, by the teacher, has served me well in my later years.

Unfortunate, indeed, are those members of the Church who have been deprived of the advantages the Sunday School affords. The advantages and blessings of faithful, active membership in the Sunday School are too valuable and glorious to be ignored or neglected by any of the Saints.

PRESIDENT GEORGE F. RICHARDS

Feeling the obligation I have by nature and by the command of God to teach my children the principles of the gospel, and realizing my carelessness and neglect of this parental duty, my mind turns to the officers and teachers in the Sunday Schools in the wards where I have reared my family, in gratitude to them for their loving service to my children and to their parents. My mind goes out also to the Lord for giving to the Church this marvelous organization and its wonderful officers and teachers. To show my appreciation of what the Sunday School has done for me and my family, I feel a responsibility to sustain the Sunday School of my ward by my constant attendance, thus by my example to encourage others of the Saints to do likewise.

May the Lord continue to bless and reward the faithful workers in the Sunday Schools of His Church.

President Joseph F. Smith

BRYANT S. HINCKLEY

"No sounder piece of manhood was put together in this century of time."—Thomas Carlyle[1]

JOSEPH F. SMITH, the son of Hyrum (Patriarch) and Mary Fielding Smith, was born November 13, 1838, at Far West, Missouri. He saw the light of day during one of the darkest periods in the history of the Church. At the time of his birth, his father languished in jail and his mother was suffering from poverty, persecution, and ill health. When Joseph F. was not yet six years of age his father was martyred in Carthage Jail, Illinois. As a boy of nine, he helped his widowed mother in the long, hard journey across the plains to Utah. He yoked and unyoked his oxen and drove them all the way, taking his turn with the men in day guarding. Four years after their arrival in Salt Lake, his brave and wonderful mother, worn and weary with the hardships which she had endured, died, leaving Joseph an orphan at fourteen. At fifteen he was called on a mission to the Hawaiian Islands, leaving Salt Lake City May 27, 1854, and returning February 14, 1858, then just past nineteen years old. In April, 1860, he left for a mission to Europe and returned September, 1863. In March, 1864, he returned again to the Islands on a brief mission, and on October 8, 1867, in his twenty-ninth year, he was sustained as an apostle. At the age of forty-one he was chosen as second counselor to President John Taylor. April 7, 1889, he was chosen second counselor to President Wilford Woodruff, and to President Lorenzo Snow on September 13, 1898. He was sustained as president of the Church October 17, 1901, and died November 19, 1918, six days past his eightieth birthday.

Soon after becoming president of the Church he was sustained as the general superintendent of the Sunday Schools and served in that capacity up to the time of his death. While he was unable to devote very much time to the details of the Sunday School work, his leadership and his exalted office gave that organization a new and powerful impetus. The general board of the Sunday Schools and all who were connected with the organization felt the inspiration that comes from contact with a really great leader. It was indeed a rare privilege to be associated with such a man, to catch the contagion of his high-powered soul and feel the influence of his majestic personality.

Speaking of the Sunday School work, he said: "The object of the Sunday School organization, the

[1]Essay Sir Walter Scott.

great paramount object, is to teach our children the truth, teach them to be honorable, pure-minded, virtuous, honest and upright, and enable them by your advice and counsel, and by your guardianship to become the honorable of the earth; the good, the pure among mankind, the virtuous and the upright, and those who shall be worthy to enter the House of God and not be ashamed of themselves in the presence of angels if they should come to visit them."[2]

The years of his administration as president of the Church were marked by prosperity and growth. As early as 1906 the Church was entirely free from debt. The priesthood quorums were more perfectly organized and many splendid buildings were erected during this period.

Following the dedication of the Joseph Smith monument at Sharon, Vermont, December 23, 1905, he was presented with a chain and locket by the Utah party as a token of their affection for him. He was greatly moved by this kindness and in response said, among other things: "My heart is like that of a child. It is easily touched, especially with love. I can much easier weep for joy than for sorrow. I suppose, perhaps, it is due to some extent to the fact that all my early remembrances were sorrowful. . . . The persecution of the Prophet and of the people in Missouri and Illinois, the final martyrdom of the Prophet and my father, the expulsion of the Saints from Nauvoo, the driving out of the widows and orphans from their homes, the journey across the plains, the hardships we endured in settling the valley of the Great Salt Lake and trying to make a home there, my experiences on the plains in standing guard, herding cattle, going to the canyons, and then starting out at the age of fifteen on a mission to the Sandwich Islands, so far away, alone, apparently, without father or mother, without kindred or friends. All of this had a tendency in my youth to depress my spirits, but I have had the strength, by the grace of God, to keep myself from deadly sin. And now when I experience the expressions of confidence and love from my brethren and sisters it goes directly to my heart."[3]

He was a great preacher of righteousness and will go down in history as one of the greatest expounders of the Gospel of Jesus Christ in this dispensation. Charles W. Nibley, his steadfast friend, said of him: "As a preacher of righteousness, no one could compare with him. He was the greatest I ever heard—strong and powerful, clear, appealing. It was marvelous how the words of living light and fire flowed from him."[4]

No other man since the days of the Prophet Joseph bore a more convincing and powerful testimony of the mission of the Redeemer of the World, of the divine authenticity of the Book of Mormon, of the reality of the restoration of the

—*more on page* 190

[2]April C. R., 1903, p. 82.
[3]*Presidents of the Church*, p. 253-254.
[4]*Gospel Doctrine*, p. 522.

"Ye Have Need That One Teach You"

J. N. WASHBURN

A History of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

CHAPTER FOUR. MATURITY

As indicated in the foregoing chapter, the numerous Sabbath Schools in growing Zion, springing up almost like flowers, were for practical purposes independent of each other. If they were accountable to any authority, that authority was likely to be the ward bishopric. Nor were they always carefully supervised even by the ward officials. Frequently it happened that such an organization grew out of the enthusiasm of a single individual; some of them represented at most but a small number. Under such conditions an institution might become the mouthpiece of a dominant person instead of being the instrument of the community.

The Church leaders, always concerned about the welfare of the members, could see that such a state of affairs would have to be altered if the Sunday School was to achieve all for which it was intended and of which it was capable. Urged by the felt need, they called a meeting with the hope of forming a central organization that would and could utilize the experience of the various units.

THE PARENT SUNDAY SCHOOL UNION

On November 4, 1867, a group of the leading brethren met. A week later there was another meeting for the working out of further details. Present on that occasion, in addition to Sunday School superintendents and teachers, were Presidents Brigham Young and Daniel H. Wells, of the First Presidency, and Elders George A. Smith, Wilford Woodruff, George Q. Cannon, and Brigham Young, Jr., of the Council of the Twelve.

GEORGE Q. CANNON

At that session the Parent Sunday School Union was organized, with the following officers. George Q. Cannon, an English convert and missionary almost without equal, was chosen general superintendent (sometimes called president). Ed-

ward L. Sloan was made general secretary. There were two corresponding secretaries, Robert L. Campbell and George Goddard. Brother Goddard had been a prosperous business man in England. As a result of his joining the Church he lost his business and with his wife and eight children began the journey to Zion. On the way Brother and Sister Goddard buried five of their eight children, two of them in the sea. With the foregoing brethren were named Brigham Young, Jr., Albert Carrington, and George A. Smith as a reading committee. This was the beginning of the centralization of authority for the Sabbath Schools of the Church of Jesus Christ of Latter-day Saints.

THE JUVENILE INSTRUCTOR

The appointment of Elder George Q. Cannon, junior member of the Council of the Twelve, to the position of general superintendent (to use the term that has become established) was largely the result of his connection with *The Juvenile Instructor*, the first children's magazine between the Mississippi River and the Pacific Coast.

Anyone who knows anything about the Sunday School is acquainted with *The Instructor*, its official organ. Planned as early as the summer of 1865, to appear by October Conference of that year, "The Juvenile," as it was familiarly called, did not actually materialize until early in January of the next year though the first issue was dated January 1. The delay was caused by the difficulty of getting paper from the coast, a big undertaking in those times.

JOHN B. MAIBEN

The first issue consisted of four pages. It contained a poem, "Little Birds," of five short stanzas, (given first position in the makeup), and the following-named prose articles: "Joseph Smith, the Prophet" (the first installment of a biography), "Who Are the Indians?" "Bad Words," "Death by Crucifying," "The Jews," "Salutatory," "January," "Snow," under the heading SIMPLE SCIENCE, and "A Tree," under VOICES FROM NATURE, "Steam," and about one column of short fillers. There was a calendar for 1866 and a rough picture of "a locomotive steam engine, with a train of passenger cars behind it," certainly one of the wonders of the age. All the major contributions were distinguished by "For the Juvenile Instructor." Only one had the name of the author, the one on the subject of trees. It was written by Karl G. Maeser, former German school teacher who later became a member of the general superintendency and first president of the B. Y. Academy. Incidentally, Brother Maeser's first name was spelled with a C.

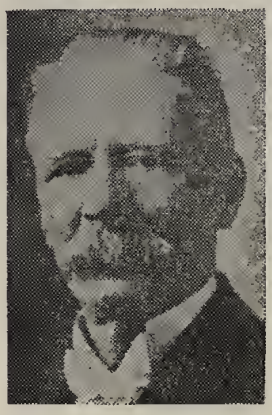
"The Juvenile" was the project

of the family and certain associates of Elder George Q. Cannon. Until recently he had been editor of the *Western Standard* in San Francisco and had already had considerable experience in the publishing business. From the day of its appearance the magazine has been a pace-setter in western religious literature.

There was perhaps more than mere good fortune in the fact that *The Instructor* and the Sunday School Union, launched about the same time, and under serious handicaps, were under the direction of Brother Cannon. For thirty-five years he guided their destinies, through good seasons and bad, until both had grown in stature and influence. George Q. Cannon was one of a race of "giants," a man of splendid endowment in his own right and one whose association with other great men and the Spirit of God could result only in notable achievements.

THE DESERET SUNDAY SCHOOL UNION

The five years during which the Parent Sunday School Union existed were important years, both as to the work of the Union and in other respects. The Union operated under grave difficulties. Transportation and communication were primitive and slow. Supplies were both scarce and costly. Winters were for the most part severe. Moreover, the Church was growing rapidly and was colonizing throughout the intermountain West. This placed a heavy burden upon the resources and personnel of the Union. What the members learned in those years, therefore, perhaps more than what they actually did, was to be reflected in the accomplishments of later years.



WILLIAM McLACHLAN

Then, in 1872, a reorganization, long anticipated, became a reality. Out of it came the Deseret Sunday School Union to replace the older body. It retained Elder Cannon as general superintendent. Subsequently George Goddard was installed as his assistant, and John B. Maiben was named secretary, with William McLachlan, a convert from Scotland, as treasurer.

The new organization was gradually enlarged, and the duties of its members were more or less clearly defined. From that time there was seen rapid progress in the Sabbath School work, for the members of the new Union were far-seeing men. Few problems met even today are new; those early leaders thought of just about everything. They adopted many procedures and tried numerous expedients. They brought texts and teaching materials increasingly into use. They sought out and developed musical talent. They planned and held conferences and

conventions. In short, they ushered in the modern era of intensive and thoughtful preparation.

EDWARD L. SLOAN

The new Union went forward to its task, now sure of its objectives if sometimes uncertain as to the means by which these were to be attained. Some devices were used only to be abandoned or modified. Often that which was found suited to one locality could not be worked in another. Consequently, a certain amount of experimentation has continued.

The term "general board" was probably first used at the April Conference of 1887. The officers at that time were George Q. Cannon, general superintendent; George Goddard, first assistant; John Morgan, second assistant; Levi W. Richards, general secretary; George Reynolds, general treasurer, and John C. Cutler, assistant general secretary and treasurer. The members of the board were Karl G. Maeser, Joseph W. Summerhays, and Charles F. Wilcox. In 1889 Thomas C. Griggs, Abram H. Cannon, and William Willes were added.

On October 4, 1890, the year of the Manifesto, an executive committee, composed of George Reynolds, Thomas C. Griggs, Abram H. Cannon, John C. Cutler, and Joseph W. Summerhays, took the place temporarily of the general board. Until 1935 women members were called "aids" or "associate members."

Through all the challenging years there has been one hope and one driving purpose in the minds of the Sunday School leaders. They have been determined that every member of the Church should have at least a minimum program of religious instruction, whatever his locality, background, or ability. They have tried to see that this was provided. Hence, the hundreds of thousands of manuals, quarterlies, supplements, and guides that have been printed and distributed.

The growth of a great organization, be it a church or a dime store, is a thrilling thing to watch, and the story of this, the Sunday School of the Church of Jesus Christ of Latter-day Saints, is far from the least thrilling. In the chapters that follow in this history we shall see the unfolding of this story. We shall see the appearance of new names, later to become renowned. We shall see the employment of new practices which have found their way into the very texture of our life and thinking.

There is no country in the world in which everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality.—*De Tocqueville*

The Doctrine and Covenants and the Church

T. EDGAR LYON

IV. WHY THE RESTORATION WAS NECESSARY

At a special conference of the Church, held at Hiram, Ohio in November, 1831, it was decided to compile and print the various revelations that had been received by the Prophet Joseph Smith. These revelations, as pointed out in previous numbers of this series, were the guide posts of missionaries and members of the newly organized Church of Christ. To have them in print would make their message more available and simplify the work of those called to positions of leadership in the Church. Accordingly, the priesthood bearers of the Church voted to proceed with the publication and the Lord rewarded their efforts by granting a revelation that would serve as a preface or introduction to this book of modern revelations. This we know as Section One. The presentation of the need of the Restoration is discussed primarily in verses eleven to twenty-three of this prefatory revelation.

By way of warning and admonition this statement is given:

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

"And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." (Section 1:11-14.)

Following this comes the reason why Deity is dissatisfied with mankind as a whole and with individuals in particular. Notice this arraignment:

"For they have strayed from mine ordinances, and have broken mine everlasting covenant." (Verse 15.)

The Christian world at the beginning of the nineteenth century had reaped the harvest of many centuries of apostate Christianity. The Primitive Christian Church with its everlasting covenant of the gospel, including priesthood leadership, had gradually been replaced with a man-made church. This church denied the need for continu-

ous revelation. It replaced this former divine or spirit guidance that had characterized it with an authoritative system, based on scripture, teachings of early Christian leaders and philosophers and a growing body of traditions within the Church. Gradually, as the scriptural teachings and other early practices came in conflict with the contemporary needs and procedures, these even were relegated to a subordinate place in the so-called Christian church. The authority of human judgment and the traditions of the church were then elevated to a position of supreme authority.

With the rise of Protestantism, a new situation arose. Having been excommunicated from the mother church, the protestant bodies could not with reason maintain that they functioned by the same authoritarian power that had created the dogmatic teachings of the mother church. As a substitute for this, they sought for and claimed authority on the basis of the scriptures. In this fashion they elevated the Bible to a position of almost infallibility as they struggled to find support for their man-made churches and teachings. With truth could Jesus declare to the youthful Prophet Joseph, ". . . they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Pearl of Great Price, p. 48, verse 19.)

The next indictment offered against nineteenth century Christianity is:

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." (Doctrine and Covenants 1:16.)

Observe that the Lord's complaint is that the people of the earth are not specifically concerned with seeking first for the kingdom of God. Rather, each person appears to be seeking his own interests. Having set up their own gods which are apparently worldly wealth, power and prestige, each person seeks to walk in the paths that such gods would dictate to him to be the best course to follow. But as with all untruth, such false concepts and interests must ultimately perish.

The Lord then makes this announcement:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets —" (Section 1:17, 18.)

The Lord, in his goodness and love for humanity even though in an erring state, declares that he

called Joseph Smith to function as his Prophet in order that this condition might, if people were willing, be avoided. He announced that he spoke to him and gave him commandments that he and others might warn the world of the calamitous end that would result from their present conduct. This is in accordance with the words of the ancient prophets who decried such iniquity and man-made systems of morals and belief.

Having given this introduction, the preface to the Book of the Doctrine and Covenants then makes four specific declarations that reveal why the Lord brought about the restoration movement. The first of these is:

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world." (Section 1:19, 20.)

A study of these verses indicates that the first purpose for the great restoration in the Dispensation of the Fulness of Times was to re-establish divine authority upon the earth. This is a very logical order of things. Jesus' complaint had been that the sectarian world had lost its God-given guidance and had created for itself man-made doctrines, practices and churches. Human judgment and human values were the highest of which they could conceive, and they were thus relying on ". . . the arm of flesh," rather than upon their God.

But to offset this deplorable religious condition, it is stated that the first need of mankind is that every man, if willing to make himself worthy, could speak in the name of God. This means that through the restoration of the priesthood of God, divine authority would again be found on earth. Hence, those who possessed it could act in the name of their Father in Heaven, with certain assurances. One of these is that they would be given the inspiration necessary for their religious guidance. A second factor is that when they acted under the guidance of this inspiration, their actions would be recognized by their God, by virtue of the priesthood ordination and power which they had received. It thus restored the concept of a Spirit-guided Church such as existed in the Primitive Christian Church, in contrast to man-made and man-directed ecclesiastical bodies. The assurance that things bound on earth could also be bound in heaven, was thus made a reality.

A second purpose of the Restoration is found in verse twenty-one:

"That faith also might increase in the earth."

At first reading, this may appear to be a needless thing. There was an abundance of faith among believing Christians. They erected chapels and cathedrals, contributed to foreign missionary endeavor, sacrificed to pay and educate their

leaders and firmly believed in many of their dogmas, particularly in the saving grace of Jesus. This type of faith, however devout, would profit little. Being founded upon error, all the faith they manifested could not alter the fact that their faith was erroneous, therefore of little value. For example, if all Christians believed that they were tainted with an inherited sin from Adam, which must be removed by an ordinance they called baptism, otherwise they would be eternally lost from God's presence, this would not make that belief a fact. Faith must be increased in the earth, but it must be a true faith, founded upon reality. There also was much faith that manifested itself in belief in superstitions and strange practices. Such ideas as the belief that a rabbit's foot could bring good luck or that incense could drive evil spirits away were commonly accepted beliefs. But an absolute devotion to such concepts would still not produce the looked-for result.

The Lord had in mind something else. The account of the Restoration should convey to mankind a story of tangible truths in which real faith could be justified. The story of the First Vision gave to the modern world the evidence for belief in the reality of God the Father and in the Resurrected Savior and Lord, Jesus Christ. The Book of Mormon was given that people might find tangible evidence not only of the reality of Jesus and the atonement, but also of the visitations of Moroni and the translation of that sacred record he revealed. The coming of John the Baptist to restore the Aaronic Priesthood, and the coming of Peter, James and John to bring the keys and powers of the Melchizedek Priesthood are realities in which true faith might be exercised with real justification.

Not only were divine authority and true faith needed, but a third factor of the Restoration was needed. This is stated in verse twenty-two:

"That mine everlasting covenant might be established."

This term, as used in this sense, is an all-inclusive term, referring to the totality of the gospel and all of its ordinances and teachings. At various times in different revelations such things as priesthood, baptism, marriage and other teaching are referred to as new and everlasting covenants. The real everlasting covenant includes them all. This statement indicates that the gospel, with its teachings, its ordinances, the priesthood with the keys of presidency and the Church must be placed on earth in order to bring the benefits of the atoning work of Jesus to mankind.

The fourth and last reason for the Restoration is listed in verse twenty-three. In it the Lord revealed:

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

This verse authorized the establishment of a world-wide missionary organization to promulgate the

—*more on page* 186

Behind a Program in Larsmo, Finland

WALLACE G. BENNETT

It was a bright summer evening in Larsmo, a somewhat isolated farming community on a north-central island of Finland. Over 100 people had crowded into the white, newly-finished chapel, which had been dedicated only the night before by the visiting president of the European Mission, Alma Sonne.

The meeting was not the kind the sturdy Finns ordinarily attended. Feature attractions were Sunday School children who had been scrubbed until they almost appeared polished before their families and neighbors. In the Swedish language —used almost exclusively throughout northern Finland—they recited the Articles of Faith. They sang Sunday School hymns and spoke their bits with a humble earnestness, disclosing in a measure the preparation which had preceded this big event in their lives. The day, July 17, 1948, was an anniversary for them and for those held spellbound listening to them. Two years previous, at a spot only a few minutes' distance away, President Ezra Taft Benson, then head of the European Mission, had re-dedicated Finland for the preaching of the gospel.

Ten of the twenty children enrolled in the Larsmo Sunday School recited on the program. Only two were members of the Church. There are forty members in the school, now meeting in three classes. Lessons are taken from the *North Star*, Swedish Mission publication.

To see an active Latter-day Saint Sunday School functioning in Larsmo, and meeting with the other auxiliaries of the Church in a chapel of their own, is the realization of fond dreams of older Larsmo Saints familiar with the story behind the program. Their hearts were full of joy and gratitude when they heard President Sonne, a large kindly man they had learned to love, ask the Lord to preserve the structure as a holy place of worship.

The present Sunday School had its beginnings in 1942. The Larsmo branch was not fully organized by any means, for most of the male members were away at war. Viola Ronnkvist, Gina Ronnkvist, and Vera Stromberg could not wait for the men to come back so they started holding weekly classes in the Ronnkvist home. Elder C. Fritz Johansson, acting president of the Swedish Mission, sensing a responsibility towards his Finnish brothers and sisters often felt by his predecessors, had done what he could to organize the branch in May, 1941.

When President Eben R. T. Blomquist arrived to preside over the Swedish Mission in 1946, he too

felt a definite responsibility towards Finland. Though sorely in need of missionaries for Sweden, he sent elders to Finland from among his corps. Some went to Larsmo to encourage the Saints and preach among their neighbors. They set apart Sven Stromberg as Sunday School superintendent. Lena Renland and Johana Soderholm serve as assistants. The sisters who started the wartime class still figure prominently in the success of the organization.

The story behind the July, 1948 program goes much farther back than a home Sunday School in World War II. Since that time representatives of the Church have received a hearty welcome and encouragement in Finland, but it has not always been so.

Elder A. Theodore Johnson had worked long and hard to get the Larsmo chapel ready for dedication. He was not present when the Sunday School children performed, for his wife's illness had forced him to take her back to America just prior to the event. Several of the Larsmo Saints owed their Church membership to Elder Johnson, who, on a previous mission in 1912, had labored in the area and in adjoining Gamla Karleby before being forced to flee back to Sweden.

Elder Johnson and those who came earlier than 1912 to preach "Mormonism" were welcomed by the few souls who accepted their message but not by the government nor the people it represented. Early Finnish members had little contact with their mission headquarters, then in Stockholm, and almost none with members in Zion. At one juncture not long before World War I they pooled their resources to send one of their number to Stockholm to determine if the mission were still in existence, and if so, what counsel and encouragement its leaders could

Larsmo Sunday School children with their teachers and two missionaries. Picture was taken at 9:30 in the evening.

give the faithful few living under Russian czarist rule.

Fathers of at least two of the missionaries present in Larsmo July 17, 1948 had trudged along Finland's dusty roads as missionaries. Elder Newell Erickson's father, Victor E. Erickson, took his tracts to Finland in his coat lining in 1914. "The diary of Elder Donald Sandberg's father (Frederick R. Sandberg) tells how he walked from Vasa to Gamla Karleby, a distance of a hundred miles, preaching the gospel and baptising two persons."

An elder traveled as a salesman in 1861 but it was not until May, 1876 that the first baptism in the country took place. Elder Axel Tullgren, who had arrived in 1875, wrote from Nikolaistad in December of that year to President O. N. Liljenquist, then presiding over the Scandinavian Mission: "In company with Brother Sundstrom we have held a number of meetings, and I believe many will embrace the gospel. However, the people seem to be indifferent about religion. They think the old is best. As soon as the government learned of our whereabouts and what we were doing, they put us under close watch and threatened to send us to Siberia if we did not quit preaching. We didn't know how long we could enjoy our liberty as the police could come any time. Books and tracts which we had distributed were gathered by the priests and taken to the police station, and when some demanded the books and tracts back, the police said they were not permitted to give them to them. The only thing now that they can do to us is to banish us."

One brother living ten miles from Helsingfors was fined 400 marks and spent 28 days, including Christmas, in jail in 1884 because he had given a missionary the hospitality of his home and joined the Church. It is recorded in the Swedish Mission history that the post office in Finland used to take the *North Star* from the envelopes and send them empty to the addresses. When a question was asked, the postman replied he had orders not to let any Mormon papers enter Finland.

When President Benson visited Finland in 1946 with President Blomquist, his reception was much different from the unhappy tales recorded above. He was so impressed with the friendliness of the people, and the possibilities of doing missionary work among them, that upon his return home he recommended the establishment of a mission in Finland separate from the Swedish Mission. The recommendation was approved, and Henry A. Matis, who had learned the Finnish language as a boy from his parents in America, was called in 1947 from his position in the Chicago Stake presidency to be the first president of the Finnish Mission.

The Finnish Mission is young, but the elders, some of whom have learned both Swedish and Finnish, have made heartening progress.

Larsmo may have been the only branch in Finland in existence before 1946, but it is not the only one today with a thriving Sunday School. In Helsingfors, the first Sunday School class was held February 9, 1947 with nine members. A year later classes were being held for adults in both Swedish and Finnish, for children in Finnish, and the average attendance had increased to forty. Missionary work has progressed in Tampere and Turku (Abo) sufficiently to warrant the organization of branches with Sunday Schools. Elders in other cities are enthusiastic about prospects.

With the dedication of the Larsmo chapel, members throughout Finland gained a new feeling that now the Church is in Finland to stay. Larsmo Sunday School children demonstrated on a midsummer evening in 1948 how the uplifting program of Christ's Church helps to apply His gospel in the lives of those who accept it.

Spring Brocade

Mystic shadows on the lawn
Loop from out the April dawn,
Elusive light paths interlaid,
Patterns in a spring brocade.

Bud and seed, when blizzards pass
Above the brown and withered grass,
Swell, and wait for sun and rain
To start their freighted shoots again.

Like bud and seed, earth's children cling
To all the promises of spring.

—*Anna Prince Redd*

Factors Favoring Success in Marriage and Family Living

PARENTS have not only a major responsibility, but also a major opportunity in furthering the personality development of their children and in preparing them for their life as adults. They have the unique role of being in a position to give children either the very best preparation for marriage and family living, or, if they are not competent to discharge it, the poorest preparation for marriage and family living, said Dr. Ernest Watson Burgess, professor of sociology of the University of Chicago, who is visiting professor of sociology at the University of Utah for the winter quarter of 1949. Dr. Burgess addressed members of the general boards of the auxiliary associations of the Church, Tuesday evening, February 8, 1949 at the invitation of Milton Bennion, general superintendent of the Deseret Sunday School Union Board.

Dr. Burgess has been engaged for 20 years in research to discover the factors that make for success or failure in marriage. Some of his findings were presented at the time of his appearance before the general boards. Said he:

One of the major findings was the great importance of the family for the preparation of young people for marriage and family living. Happiness and harmony of parents and family are prominently associated with the success of young people themselves. When there is discord in the family and especially when the ties of husband and wife have been disrupted, the marriages of the children show unhappiness and the highest proportion of separation and divorce.

Where the discipline in the family is firm and certain, but not harsh or too severe, the chances of success of marriage of young people and of their family life are better than where discipline alternates between leniency and severity. Inconsistency of discipline in the family seems to be bad preparation for married life.

Close attachment of young people to their parents and the absence of conflict with parents improve the chances of success. Over-solicitude, over-protection, and over-indulgence of the children by the parents, however, impair the chances of success of the children in marriage, Dr. Burgess explained.

Demonstration of affection in the family is related to good personality development. Children need to have the security of the affection of the parents and the assurance that they

are held by the parents in regard and esteem. Insecurity and lack of demonstration of affection are generally related to difficulties in the personality development of the child.

Religious education in the family makes children better marital spouses because it makes for better personality development. The amount and kind of religious education are important; the greater the amount, the better the adjustment of young people.

Sex education given the children by the parents, particularly if parents are the first source of information, helps young people to make successful adjustment in marriage and family living. Children are impaired in their adjustment in marriage, when parents are evasive about sex information and particularly when they give children the impression that such matters should not be talked about or that there is something wrong about discussing them. Inadequate sex information is better than none. Children who had not received adequate information from their parents felt a grievance against the parents, who had not answered their questions, according to a study reported by Dr. Burgess. If parents can be assisted to give adequate information to their children, there is no doubt of the great value it will be both for the personality development of the children and for preparing them for their own family life.

The family appears at its best in its central role of fostering personality development of the children through moral and religious education important in preparing them for happy married life.

Dr. Burgess referred several times to the value of the special class in home and family living, which is to be offered to the parents through Gospel Doctrine classes of the Sunday Schools. Anything the Sunday Schools can do through this new course to help parents more adequately to discharge their functions as parents will have results in personality development of the children and in preparing them for marriage and their own activities in life, he said.

The family needs help, because of the rapid changes which are taking place in our society. The rapid growth of cities and the decline of farm populations have changed national family life. Rural life in many ways is very congenial to family life. Only 19% of our families live on the farms and economists say that is too large a number; that there are more people on farms than agricultural activities require. People living on farms prefer to stay there. Young people from farms go to the city not because of the attractions of the city, but because there is no economic opportunity on the farms. Thousands of city families would prefer to live on the farm.

The family is an economic unit in the country. There are activities for every member of the family. 4-H clubs give very great opportunities for young people for ac-

tivities which are directly related to successful farm life. In the cities the family is no longer an economic unit in the productive sense. In the city, there are fewer household activities for the children, especially for the boys. There are no such valuable activities as the 4-H clubs. In the cities we have the competition of activities which take the children out of the homes.

In the cities, the main activities of the family seem to be the bearing and rearing of children and the giving and receiving of affection. City families have the opportunity for giving attention to the bringing up of the children with right moral and religious influence. The family can specialize all the more in the intrinsic functions of personal relations between husband and wife and parents and children.

Research findings disclose that the soundest basis for marriage is love based upon companionship. In a study based upon the reactions of 1000 engaged couples, many young people told Dr. Burgess that their marriage is not one of romantic love, but of friendship deepening into love.

Among the religious factors related to success in marriage the one of the highest influence is attendance at Sunday School. Attendance at Sunday School past the age of 18 shows a strong relationship to success in marriage and family living.

Other factors associated with religion which add to marital success and happiness are having a church wedding with, of course, a representative of the church officiating. The desire of the parties for the solemn sanction to their marriage has a favorable effect upon their relationship in marriage and family life.

"Temple marriages of the Latter-day Saints must show a very high proportion of successful marriages, because here you have the highest sanction placed upon permanence of marriage for both time and eternity."

"The well socialized person, the type of person that the church, the Sunday School and religion make as their goal for development, is one who seems to succeed best in marriage. He is emotionally well-balanced, sympathetic, considerate, optimistic, idealistic, helpful to others."

"Continued church attendance (after marriage), with both members of the couple attending the same church, is associated with success in marriage."

Churches are entering the field of marriage and family-life counseling with notable success. Dr. Burgess, with nice restraint, suggested that thought be given to such counseling being undertaken here under appropriate church sponsorship.

He recited the following as safeguards to satisfactory marriage and family life counseling: the function should include consideration of the personal problems of the individual in making satisfactory personality adjustments in the light of his so-

—*more on page* 183

My Journal

GEORGE A. SMITH
ABRIDGED BY ALICE MERRILL HORNE

GEORGE A. SMITH

1846

MONDAY, May 18. Clear. All hands were called together to make a bridge. Myself and others pioneered out the way this morning. We soon returned and were on the move at 9 o'clock. We heard from Parley this morning. Brother Snow, one of the men, came to us. He is about 5 or 6 miles from the camp. About noon it became cloudy and rained some. We built two bridges. Late in the evening we rode into Parley's camp, which is on the middle fork of Grand River. We came about 10 miles today. Parley calls the place Mount Pisgah. This land is owned by the Pottawattamies.

Tuesday, May 19. Clear. Today two of the natives came into camp, in pursuit of a horse that had been, as they said, scared from their wigwams by a white man. Some of our men saw the horse on the Prairie and took it up. They were glad to get it back again.

Wednesday, May 20. It rained through the night and has been showering all day.

Thursday, May 21. This morning President Young called the camp together and informed the Saints that a settlement should be made here, as it was a handsome situation, with plenty of good timber, good water and a very rich soil. He stated that his hands had been tied since he left Nauvoo and that he had to double the time and send his team back to help the others. He had dealt out his provisions to those who had none, although they said on Sugar Creek, that they all had plenty of provisions.

Saturday, May 23. Clear. The

brethren are all very busy stocking ploughs, cutting house logs, and others drawing and pulling them to build a house for Father Huntington, who was appointed last Thursday to preside over this stake.

Saturday, June 20. Clear. This afternoon I moved about one mile and a half near the big camp, which is situated on a beautiful elevated prairie, about 8 miles from Belleview. The Twelve met in Council. I received sixty dollars from President Brigham Young, thirty for Father and the other thirty for myself. The same had been received to help the Council across the mountains, &c.

Sunday, June 21. Fair. Today a large assembly of Saints gathered together in a small grove, or rather in the shade of some elm trees and were addressed by Elder Orson Hyde on the subject of God choosing men before the foundation of the world, and the manner of God judging folks, etc. He was followed by Amasa Lyman. In the evening the Twelve met in Council with the brethren to make some regulations in regard to fitting out for the mountains.

Wednesday, July 1. Clear. At 10 a.m. Capt. Allen delivered a speech to the camp informing us that he was instructed by Col. Kearney, who was also instructed by the President to invite the Mormon people to enlist as volunteers in the United States service for one year, and go and take California. He stated that he wanted five hundred men to be ready in ten days to go with him to join Col. Kearney, who is already on the march. Those who volunteered would get seven dollars per month for clothes, their arms found and given to them when the year is up, for their own to keep, and their provisions and outfit all supplied by the United States. In the evening the Twelve met in Council.

Thursday, July 2. Clear and very warm. I struck my tent and moved down to the bottom near the river about 6 miles. In crossing Mosquito Creek, which runs through the bottom, one of the wagons upset in the ditch. The wagon was not damaged, but the load got wet and that damaged a few articles. The Twelve met in council in the evening and decided that President Young go to Pisgah and raise volunteers.

Friday, July 3. Clear and warm.

Saturday, July 4. Orson Pratt and myself went over the river. In the afternoon I returned to camp which consists of about one hundred wagons on this spot of ground. Was visited by Powshiek and several of his principal men. We gave them something to eat and they danced for us. They were of the Musquauque band, or Fox. They had a kind of a drum made of a keg with one of its heads out, and a dressed deerskin stretched over it which they used for music. Today has been very warm.

Sunday, July 5. Last night we had a very heavy shower of rain and loud claps of thunder, and the wind was high. We had to secure

our tents very tight. We were visited yesterday by two missionaries named Alexander and John Newman, in search of stray horses. The Saints were addressed by Orson Pratt and myself. In the evening I attended a meeting on the bluff and returned late, very near eaten up by the mosquitoes. It has been very warm all day.

Monday, July 6. Clear and warm. I went over the river to look out a road over the bluff, and found the hill very steep. It will require a good deal of work to make a good road. Some fifty or sixty hands are now at work on the road. I returned to camp in the evening and found my horse very sick, and from what I could learn it had been taken from the stake, where I had tied him, and rode most to death by some rascal without my knowledge. My clerk had been hunting him all the morning without success until late in the morning he found him at the stake all sweaty and hardly able to move. Some Indians came to camp and said they could cure him; they burnt him on each side of his loins and a streak down each side of his rump, then gave him some pepper, powder and salt all together. They say he will get well.

Tuesday, July 7. Fair. All hands are at work on the road. Pony is better.

Saturday, July 11. Fair. This morning my traders returned and brought me five barrels of flour at $3.50 per barrel; forty bushels of corn at 20 cents per bushel; 72 lbs. of meat at 4 cents per lb.; 3 bushels of seed wheat at 45 cents per bushel; one scythe, $1, and one gal. of alcohol, $1.

Sunday, July 12. Fair. The Saints were addressed by Elders Wilford Woodruff, Parley P. Pratt and John Taylor on the subject of 'Volunteering to go and take California.'

1847

Sunday, April 4. Bathsheba, this morning at 9 o'clock, was confined of a son, and called his name John. Her confinement was premature and caused by a violent attack of bloody flux, under which she had been laboring in great pain for three days. The child is weak and does not appear able to stand the trying ordeal of the change to which it had, out of due time, to pass. John Smith died at 10 o'clock, aged four hours.

Monday, April 5. John Smith was buried in grave 124, in the burying place near Winter Quarters, at or near the foot of Sussonnuk, Bigler Grove. A black walnut headboard bearing his name and age was placed in the grave.

Thursday, April 8. Parley P. Pratt returned from England. I started my wagon on the pioneer trip.

Friday, April 9. I started myself. One of my horses would not work and I sent him back. Traveled 11 miles.

Saturday, April 10. Camped 7 miles east of the Elkhorn Fork. I found my team too light, and so got a yoke of cattle to help me on.

Centennial Gleanings

EDITED BY CLARIBEL W. ALDOUS
AND MARGARET IPSON

GREAT WORK

"I don't think there is any greater work you can be engaged in than Sunday School work. I hope you will never be discouraged but keep it up and maintain an abiding interest. We cannot accomplish anything we have no heart in. If your heart is in it, if you love it, then you will succeed."

—President Joseph F. Smith, Statement from Sunday School Convention, January, 1904. (Sunday School Minutes, November, 1900 to December, 1904.)

SUCCESS

"The interested teacher will be a success."

—Anthon H. Lund, Statement from Sunday School Convention, January, 1904. (S. S. Minutes, November 1900 to December, 1904.)

LAW UNTO MAN!

We believe that a weekly day of rest is no less truly a necessity for the physical well-being of man than for his spiritual growth; but, primarily and essentially, we regard the Sabbath as divinely established, and its observance a commandment of Him who was and is and ever shall be, Lord of the Sabbath."

—Dr. James E. Talmage,
Juvenile Instructor, May, 1921.

EXPERIENCE

"Sunday School teachers are expected to prepare students to act intelligently in a social world. Students can only secure the required insight for acceptable conduct when the lesson becomes a genuine experience, challenging to his intellect and stimulating to his emotions."

—Marion G. Merkley, The Instructor, Dec., 1948.

My Most Valuable Sunday School Lesson

LOUISE A. PRICE
Jerome 2nd Ward
Blaine Stake

I was fourteen and frantic the first time I found myself playing the role of a Sunday School teacher. The regular teacher, having heard that she was to have a new assistant, had called to say that she was leaving for a vacation and wouldn't worry about the class now that I had agreed to take it. The superintendent handed me the lesson leaflet and assured me that I would do very well, and the problem was all mine.

There were perhaps twenty-five youngsters of eight and nine years. I had never even heard of the subject that was to have been their lesson. However, I hadn't been the eldest of a large family for nothing —I knew how to entertain children. I promised them that if they'd be good and quiet while I read their lesson, I would tell them Indian stories.

The regular teacher never did come back. As the summer wore on, my class became larger. The order was improving, and some of the parents told me that their children were much more interested in coming to Sunday School. The superintendent was lavish in praising my efforts, and I had every reason to believe that my teaching left nothing to be desired.

Then one morning, in officers' meeting, the superintendent introduced me to some stake visitors. When they visited our class, I was nearly through reading the lesson, and although they made me nervous and scared, when one asked if he might remain, I tried to make him welcome. I almost forgot him during the story telling period and was surprised when he asked to speak to me following the closing exercises.

He began by telling me how he had enjoyed visiting my class and complimenting me upon my management of the children. Then he said, "You certainly can hold their attention with your stories—have you ever tried making stories of their lessons?" He went on to say that the information given in the leaflets was sometimes difficult for children to understand, but if made into a story and told in the teacher's own words, it would become as real and exciting as any story they had ever heard. How nice and tactful and kind he was!

The next Sunday I called the class to order by saying that today I would not use the lesson outline, but would tell them stories during the entire period. When that lesson was finished, I reviewed, in the same manner, many of the lessons they had already had, and I don't believe they even recognized them. I was thrilled and happy with their attention and what a wonderful satisfaction it was to be able to answer in the affirmative when they asked the inevitable "Is that a *true* story?"

Since then I have come a long way—have filled a mission and held many ward and stake positions and learned a great deal more about the gospel. Although I can't remember the name of that fine helpful stake Sunday School worker, I have never forgotten the valuable lesson he taught me.

Have You Noticed?

That THE INSTRUCTOR can be carried in pocket or purse and studied at odd moments.

That the cover could be made into a scrapbook of famous church leaders.

That the inside cover page tells where to find some good stories for your class.

That each issue has a faith-promoting journal or life story.

That there are suggestions for your class or department.

That there is a Teacher Training Department to help young teachers and a teacher improvement article for experienced teachers.

That there is Sunday School news in most issues.

That it stands ready twenty-four hours a day to assist you. It is never too busy or too tired or too late.

That without this helper the Sunday School could not carry out its uniform program of keeping the Saints united in doctrine and precept.—Eugene Olsen

Book Review

The Road to Reason by Lecomte du Noüy, Longmans, Green and Co., 1948. P. 254. Price $3.50. —The manuscript of this volume was "written some seven years earlier" than was his volume *Human Destiny* and may properly be regarded as a scientific introduction to his final work—final because of the author's unfortunate death in 1947 at the age of 64. *The Road to Reason* was translated and edited by the author's widow, Mary Lecomte du Noüy.

The author lists several objectives of this study, the final one of which is to find "the point of contact between the material universe and the moral and spiritual world," leading "to consideration of the problem of responsibility."

The major portion of this study is technical, written especially for persons having some knowledge of the physical sciences and scientific method, including applied mathematics and inductive logic.

Chapter Three, Problems of Scientific Interpretation, includes some points of special concern to readers interested in the social studies and educational methods. Of special interest is the discussion of causation and the use of the imagination in scientific discovery and invention and in all creative activity —including art and educational methods. From a practical standpoint these topics may well be further elaborated. Many mistakes in reasoning result from inferences drawn from false causes and failure to recognize the fact that effects observed are often the result of several or even numerous causes.

The results of some traditional methods of education are sterile because the imagination is stifled in childhood and youth.

Bearing upon the final purpose of this study, we quote the following:

"The true crisis is a moral crisis. We must hope that man will understand that the civilization in which he takes such pride will collapse unless it rests on more solid foundations." Lest this be misunderstood by the dogmatically minded the author asserts that "intelligence is divine" and that "human curiosity and ingenuity cannot be shackled."

COMMENTARY

In the effort to make the Gospel of Christ more effective in the lives of those we teach we recognize that many causes, both material and spiritual, are involved and that all of these causes must be taken into account. The physical environment has something to do with it, and physical health is very important. The best physical environment and physical health, however, may be futile unless a good spiritual and social environment is also provided

in the family, the neighborhood and the social and civic life of the community. Spiritual health of the individual and of the community on as wide a scale as possible is the goal of religious education, the most important aspect of all education.

The importance of mental states, thoughts and emotions, faith in God, in ourselves and in our fellowmen is being more widely recognized. While it has long been known that physical ailments generally tend to induce mental depression and inefficiency, it is a fact that mental health and determination often overcome physical handicaps. As Jesus frequently said to those that sought his aid, "Thy faith hath made thee whole."

Concerning the uses of the imagination, no less important than reason, John Tyndall, one of the most eminent British scientists of the 19th century, wrote a small volume entitled, *Scientific Use of the Imagination* published in London, 1873, which sets forth in brilliant fashion this aspect of the subject. We are here concerned, however, with the practical uses of the imagination in the religious education of children and youth, but not to the exclusion of adults. Jesus, the greatest of all teachers, in the parables and the story of the Good Samaritan made most effective appeal to the imagination and well illustrated how the best of fiction can appeal to the understanding of fundamental principles of religion. In secular fiction, so called, the power of a story to teach a lesson in religious living is well illustrated in Tolstoy's classic, "Where Love Is God Is," reproduced in the February, 1949, issue of this magazine.

On the bearing of this subject on the education of young people we quote the following from Dr. Lecomte du Noüy's *Road to Reason*:

"Imagination is a gift that characterizes youth and seems to be about equally distributed amongst children who belong to any one ethnical group. It is undoubtedly stronger between the ages of five and ten, and education appears to smother it progressively." (That is, the wrong kind of education.)

"The imagination of a child who plays with his doll, his horse, or his railroad is unsurpassed. They are not playthings for him, but the pretext to live an active existence, as real as his family life, often more intense, and peopled with beings more alive than those who actually surround him."

"We, all of us, tend to rise or fall together. If any of us go down, the whole nation sags a little; if any of us raise ourselves a little, then by just so much, the whole nation is raised."—*Theodore Roosevelt*

Suggested Program for Fast Sunday Evening, June 5, 1949

PROGRAM

Theme: The Precious Gospel For All

PRELIMINARY ORGAN MUSIC

SONG: "Did You Think to Pray?" by the congregation (5 min.)

INVOCATION

SONG: "My Sabbath Home," by the congregation (5 min.)

TALK: "The Purpose and Influence of the Sunday School," by an adult (20 min.)

TALK: "Why I Like to Go to Sunday School," by a child (5 min.)

SONG: "Haste to the Sunday School," by a group of children (5 min.)

TALK: "The Most Precious and Important Thing to Youth," by a youth (20 min.)

SONG: "Sunshine in the Soul," by the congregation (5 min.)

BENEDICTION

SYLLABI

Outlines suggesting thoughts which may be utilized in the talks to be presented in this program.

THE PURPOSE AND INFLUENCE OF THE SUNDAY SCHOOL

1. Organization of the first Sunday School in Utah (see *Handbook,* Chapter 1).
2. The avowed purpose of Richard Ballantyne.
   "I felt that the gospel was too precious to myself to be withheld from the children. They ought to have the privilege of gospel teaching, and that was the main purpose—to teach them the gospel."
3. How Richard Ballantyne helped bring the precious gospel to others.
   Three years after the organization he went on a mission to India, and within three years traveled around the world without purse or scrip. "He loved the gospel, and he loved children." His whole life was devoted to living and teaching the gospel. Many of his descendants have found inspiration in his example, and have followed in his footsteps. His granddaughter, Leona Ballantyne Sonne, is now performing notable missionary ser-

vice among the nations, as wife of President Alma Sonne of the European Mission.

4. The number of those whose lives have been enriched through the Sunday School.
   The first Sunday School—about 30 enrolled, ages 8-14.
   By 1898, when Richard Ballantyne died—116,703 enrolled in 1,017 schools.
   By end of 1947—444,541 enrolled in 2, 823 schools.
   Objective for 1949—500,000 enrolled (virtually half the population of the entire Church).
   There are Sunday Schools in every ward and stake and mission. Wherever the gospel has gone the Sunday Schools have gone also.
5. Prospects for greater development.
   At the present rate of increase, with Church population doubling every 22 to 25 years, another 25 years should see a Sunday School enrollment of over a million.

WHY I LIKE TO GO TO SUNDAY SCHOOL

1. I like to meet with the other boys and girls in Sunday School. There we can sing songs, take the sacrament and thank our Father in Heaven for His blessings.
2. Down through the years our Heavenly Father has helped worthy people who have been in need. I like to hear stories of these people and how they have been helped.
3. In Sunday School I like to hear stories about Jesus and about how our Church came to be.
4. I like to hear stories about right things to do such as being honest, sharing with others, being kind and helpful and other right things. In Sunday School we are told how to put these things into practice.
5. I like to tell Mother some of these stories we hear. This is one I like:
   (The following are stories which might be told. Choose one from the list below or any other appropriate story from your lesson manuals.)
   The Story of the Last Supper, from *The Life of Christ*, p. 107 or *Living, Loving, Learning*, p. 36.
   Daniel and His Companions, from *Living, Loving, Learning*, p. 109.
   Stories of President George Albert Smith, from *Living, Loving, Learning*, pp. 131, 132.
   The Story of the Arab Boy, from *What It Means to be a Latter-day Saint*, p. 18.
   An Incident from the Life of Wilford Woodruff, from *What It Means to be a Latter-day Saint*, pp. 71, 72.
   An Incident from the Life of Joseph F. Smith (story of John Roothoof), from *What It Means to be a Latter-day Saint*, p. 80.
   A Nation in God's Hands (manna in the wilderness), from *Old*

Testament Stories, p. 66.
A Missionary Went to a Far-Away Land, from *Spiritual Growth in the Kindergarten*, p. 172.
The Visit to the Shoemaker, from *Spiritual Growth in the Kindergarten*, p. 173.

THE GOSPEL IS THE MOST PRECIOUS AND IMPORTANT THING IN THE WORLD TO YOUTH

(Address by member from one of the youth groups)

1. It gives them a perfect plan by which they can work out the problems of life.
2. The gospel gave us our parents and home. The type of home known to true Latter-day Saints is distinctive—a unit that will endure forever.
3. It teaches us who we are and our possibilities if we are faithful: Where we came from, why we are here, where we are going. Eternal progress is a sublime and beautiful doctrine.
4. "The result to us in this world and in the world to come will depend upon our integrity to the truth." (*Gospel Doctrine*, page 131.)
5. Our duty to teach it to others. "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (Doc. & Cov. 68:8.)
6. It enables us in this life more closely to follow the Savior. Suggested story below.
7. The Sunday School is the place to learn of the gospel's precious truths and requirements. Come to Sunday School.

TRUE STORY

Several months ago a missionary, preparing to leave on a mission, bore his testimony in substance as follows:

He enlisted in the Marine Corps just prior to the outbreak of World War II and was serving in the North Atlantic when the war commenced. His group was ordered to the Pacific.

Immediately instructions commenced and our boys were taught to hate the Japanese people. In fact, by the time our elder had reached the fighting zone he bitterly hated them. In one of the fierce battles he was severely wounded and carried back to a hospital. To his great surprise, he discovered that the orderly at the hospital who was to wait upon him was a Japanese boy.

His first feeling was one of hatred and bitter resentment, but he was compelled to receive the ministrations of this boy. In the weeks that followed, his supposed enemy showered him with kindness and loving consideration. Our elder finally asked him: "Who are you?" He was informed that the attendant was an American citizen born on the Hawaiian Islands. He had tried to enlist in the Army, but, because some Japanese could not be trusted, was

denied the privilege. He was finally accepted in the Medical Corps and was working hard to relieve suffering.

In the conversation which followed, the boys discovered that they belonged to the same church and were both elders. Then our missionary confessed to the Japanese boy his feelings of hatred on first meeting and the latter said he had known from the actions and manner of the wounded man that bitterness existed. However, he said to our missionary, "I suspected you were a Latter-day Saint by the way you lived and particularly when I learned you were from Utah."

When he had recovered sufficiently, the wounded boy was invited by the other to accompany him to a small L.D.S. Sunday School which the members of the Church had organized. He knew he would have a chance to partake of the sacrament and prayed earnestly for the spirit of forgiveness and love. The Japanese boy assisted in administering the sacrament and our elder bore his testimony that all hatred and enmity left him before he took the sacrament. The gospel had transformed him from a man of hate to one of love. Later he was again to be badly wounded and again recovered. He felt no more hatred, however, toward the Japanese people.

After his discharge from the service, he wanted to serve as a missionary in Japan. He was called and is now in that mission. His friend from Hawaii had told him and he knew from contact with the people in Japan, that thousands of them had never had the privilege of knowing the true story of the Savior and only awaited a chance to learn of His precious gospel. Let us believe and hope that in that far off land our missionaries are organizing Sunday Schools and through them will teach the way of life to our brothers and sisters there. Truly, when we receive we want to give. We want to share the joy the gospel brings with all our Father's children.

Committee

Don B. Colton, chairman
Hazel W. Lewis
Archibald F. Bennett

MARRIAGE AND FAMILY LIVING

(*Continued from page* 171)

cial relations and also premarital and family life matters. Counseling should be given in its moral and religious aspects.

The counselor to be qualified, should have a background of church membership and participation. He should be well trained in the fields which bear upon counseling—education, psychology, sociology, home economics.—*Reported by Assistant Superintendent A. Hamer Reiser*

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent;* GEORGE R. HILL, *First Assistant General Superintendent;*
ALBERT HAMER REISER, *Second Assistant General Superintendent*
WALLACE F. BENNETT, *General Treasurer;* RICHARD E. FOLLAND, *Executive Secretary*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion
George R. Hill
A. Hamer Reiser
Wallace F. Bennett
Richard E. Folland
Adam S. Bennion
Inez Witbeck
Lucy Gedge Sperry
Marie Fox Felt
Gerrit de Jong
Carl F. Eyring
Earl J. Glade
Don B. Colton
Thomas L. Martin
Wendell J. Ashton
Edith Ryberg
Marion G. Merkley
A. William Lund
Archibald F. Bennett
Kenneth S. Bennion
J. Holman Waters
H. Aldous Dixon
Leland H. Monson
Alexander Schreiner
Lorna Call Alder
Margaret Ipson
Nellie H. Kuhn
A. Parley Bates
William P. Miller
Ralph B. Keeler
Vernon J. LeeMaster
Claribel W. Aldous
Eva May Green
Melba Glade
David L. McKay
Addie L. Swapp
W. Lowell Castleton
Hugh B. Brown
Henry Eyring
Carl J. Christensen
Hazel Fletcher Young
Hazel W. Lewis
William E. Berrett
Lowell M. Durham
Florence S. Allen
Beth Hooper
A. Le Roy Bishop
Wilford Moyle Burton

Advisers to the General Board: Stephen L Richards and John A. Widtsoe

Superintendents

ALCOHOLISM AND EDUCATION

DR. JOHN T. WAHLQUIST, Dean of the School of Education, University of Utah, announces that "Mr. N. Blaine Winters, Director of Teacher Personnel and School Community Relations, Utah State Department of Education, will teach a new course on the subject of Alcoholism and Education" in the University Summer Session, 1949 (June 20 to July 22). "Mr. Winters spent last summer as a student at the Yale Plan Clinics through the courtesy of the Utah State Board on Alcoholism."

The course will include "A review of recent findings of scientific research; a re-evaluation of existing programs of alcohol education; and methods of developing a correlated school-community attack on the problems of alcohol."

The class will meet daily Monday through Friday 8 to 9 a.m. Two- and one-half credit hours.

Mr. Winters has had years of experience as a teacher of youth in the public schools, and, as a member of the staff of the Utah State Department of Education, has in recent years made special study of the effects, physical, mental, and social, of the use of alcoholic beverages. His department on the State Board staff includes supervision of teaching the effects of use of narcotics, with emphasis upon alcoholic beverages.

The Utah State department has for some years done notable work in this field. It has published a bulletin which has been highly commended by educational officials elsewhere.

The alcohol beverage problem is one of vital concern to all the population, both young and old. It may well be studied in adult classes in local communities as well as in the schools. The Utah State Department of Education is glad to assist in the organization of such classes to study problems of character education. These problems are, of course, world wide and should receive serious attention everywhere.

We suggest that Sunday School officers and teachers who can do so attend the University of Utah course on Alcoholism and Education, or a similar course offered elsewhere.

SONG PRACTICE IN A CHURCH ENVIRONMENT

It seems advisable to direct a few words to the executives of our Sunday Schools concerning the aims and purposes of singing practice and congregational singing in general.

The best type of song practice is one which teaches us how to sing in church. We want to teach our children to sing in a manner appropriate to a church service, such as the opening exercises of our Sunday Schools. We should therefore attempt to devise a song practice which will promote spiritual environment and not compete with it.

Let our singing be in harmony with the prayers which are offered, and with the administration of the sacrament. Indeed, we are eager to let our singing be the means of producing the religious environment for our opening exercises. We can think of no better means of seeking the Lord in our services, than by singing our songs of faith together in church, directing our singing toward our Heavenly Father, and by singing, if not with all our might and main, at least with all our hearts and minds.

Unfortunately, group singing is not always of the above type. It may deteriorate into the mere fun of singing, a recreational songfest, if the singers are asked merely to sing loud and louder, so that they are distracted from the religious message of the song. Let us never forget that the text of the hymn, the words, are of most importance in congregational singing, and that the music is merely a delightful accompaniment to the words. Our singing in church should be beautiful, but not like a concert, with vain and mechanical expression. Song practice, then, should be a practice in worshipful singing by the congregation, rather than a technical drill.

It is true that we derive excellent recreational value from singing together in any group. Any person's voice sounds better when singing in a group than when singing alone, and this is a compliment to ourselves, and a pleasure. But church singing at its best is more than this, it is also a mode of worship, a joint prayer and a promise to further serve the Lord and His church. Such singing will touch our hearts and have an effect for good in our lives.—*Alexander Schreiner*

JUNIOR SUNDAY SCHOOL HOUSING AND EQUIPMENT

We have had lately a number of inquiries about facilities and equipment for Junior Sunday Schools. We refer you to the April, 1947 issue of *The Instructor*, which contains the report and recommendations of the general board committee on Junior Sunday School housing and equipment. This excellent article should guide and help you in your planning for the Junior Sunday School.

THE DOCTRINE AND COVENANTS

(*Continued from page* 164)

truths of the Restored Gospel. Not only were divine authority, true faith and the fulness of the gospel essential for the Restoration, but something must be done to make its benefits available to all mankind. If a small group only heard of its message and failed to preach its good tidings to the nations of the earth, the cause of Christ would be seriously defeated or greatly delayed. The gospel of Jesus Christ is a message of good news concerning the plan of redemption of mankind and possibilities of eternal salvation and everlasting life. In response to this directive, the Church developed, from its very inception, the concept of a world mission. To all people, not only the pagan and unchristian nations, but also to those that call themselves Christian, the Church of Jesus Christ of Latter-day Saints has sent its emissaries with its good tidings. It is true that the message has often been carried by those whom the world calls the "weak and the simple," but in the eyes of God they were his messengers. As such, he magnified them in their callings, until they could meet the mighty and strong and carry the gospel to the "kings and rulers" of the world.

The great work of the Restoration was accomplished and incentive given for the work of the Church by this revelation. The Lord further promised to those who embarked in the service of this great movement that he would bless them and their efforts, in spite of apparent insurmountable tasks. He decreed:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (Doctrine and Covenants 1:4, 5.)

These words have been a comfort and never failing source of encouragement to the Church and its members, regardless of the seeming difficulties they have faced.

Secretaries

FIGURING PERCENTAGES

THE following article was published in the August, 1945 *Instructor*. We continue to have requests for percentage charts. We reprint this informative article for the benefit of those who continue to have difficulty in figuring percentages.

Years ago the general board prepared a percentage chart for the convenience of Sunday School secretaries. On a small cardboard, it presented a multitude of figures.

Recently there have been requests from some secretaries for copies of this chart. The supply is now exhausted.

Rather than reprint the chart, which strains the eyes, we recommend what we feel is a much better method of computing percentages in a hurry. The new suggestion comes from our former general secretary and now second assistant in the general superintendency of the Sunday Schools, Brother A. Hamer Reiser.

The device recommended is the slide rule, obtainable at most novelty stores for about twenty-five cents.

Don't let the term "slide rule" frighten you. Figuring percentages with such a tool may be learned in not over two minutes, and this method over the months will save hours of figuring and pages of paper.

Let us explain the use of the slide rule with a simple percentage problem:

Suppose we should like to determine what percentage 5 is of 8.

Note the letters at the extreme left of the slide rule for designating the lines. Now push the middle section of the slide rule to the right until the number "5" on line C is immediately over number "8" on line D. It is best to use the magnifying strip over "8" on line D so that the matching of the numbers will be as near perfect as possible.

Now, after the numbers have been matched, let your eye follow to the right until it comes to the point on line C where it is directly under "1" at the extreme right of line A. You will find that line C rests a fraction over "6." By counting the spaces between "6" and "7" on line C you will discover that the fraction is between "2" and "3." Hence, the percentage of 5 of 8 is your "6" and your "2," or 62 per cent.

By experimenting with your slide rule, you will discover that the process is much more simple than the explanation. Also, you will learn that percentages may be obtained readily for figures with more than one digit.

Librarians

JUNIOR SUNDAY SCHOOL PICTURES

PICTURES are of great value in teaching and they have especial value when teaching the young child, for visual experiences stay with the child much longer than hearing experiences. In the Junior Sunday School departments we have many fine pictures available, which should be in the Sunday School library, thus making it possible for the alert librarian to have many aids for the lessons of any teacher. This lift from a librarian will help the teacher to recognize the value of such lesson enrichment as pictures. It might well be the means of creating a beautiful experience out of a simple lesson.

The pictures are large enough to be handled easily and to be seen well by the children. The librarian should mount them attractively on good, sturdy paper so that the children can handle them and get more pleasure and satisfaction from them.

For more use and easy accessibility, the librarian should also catalog the pictures according to subject matter. For example, headings such as: Special Days, Children's Playtime Activities, Children Helping, etc., could be used.

Current magazines have fine pictures that may be used. The librarian should file this type of picture, properly mounted, with the others. Teachers should be encouraged to mount the pictures they find and to donate them to the library, so that a good supply can be built up and maintained, rather than to use them one Sunday and discard them.

The pictures in the Junior Sunday School sets have been carefully chosen so that each one can be used with many lessons. The selection of the pictures as to subject matter has also been carefully done so that they will tell a story of familiar and happy situations to the children.

Each of the three Junior Sunday School departments has two sets of pictures: One set of black and white pictures and one set of colored pictures. The prices of these sets are:

Nursery Department:

Black and white (23 pictures) 50c.

Colored (26 pictures) $1.25.

Kindergarten Department:

Black and white (30 pictures) 75c.

Colored (39 pictures) $1.75.

Primary Department:

Black and white (15 pictures) 35c.

Colored (13 pictures) 65c.

In the Junior Sunday School section of the December, 1948, *Instructor* there is more valuable information pertaining to these picture sets.

—*more on page* 203

Music

HOW TO CONDUCT A SONG PRACTICE

IV. The Role of the Organist

For the next three months we shall discuss specific problems of the organist relative to song practice. In this issue of *The Instructor* I am drawing freely from past contributions on this page by tabernacle organist, Alexander Schreiner, chairman of the music committee of the Deseret Sunday School Union Board.

He offers the following in an article entitled *How to Use the Stops of the Organ*:

"While there are several types of instruments in use throughout the Church, . . . the principles of registration apply to them all alike.

"Let us consider the reed-organ first. The stops will be found to be of various pitches, such as 16-foot pitch, 8-foot pitch, 4-foot pitch, and 2-foot pitch. Occasionally there may even be a 32-foot pitch stop on a reed organ. Of all these, the 8-foot pitch is the basic, normal pitch which is nearly always used. The organist can easily know the quality of all these pitches by playing each one alone. To what use are these to be put?

"For softest playing, such as for sacramental music, only single 8-foot stops should be used, one on the left, and one on the right side. The 2-foot Aeoline may be played alone on the left side, or it may be used as an accompaniment to a melody played on an 8-foot stop on the right side. This gives a two-color effect such as is available on a two-manual pipe organ.

"For hymn singing, 8 and 4-foot tone should be used on the right side, and 8 and 16-foot tone on the left. This latter provides the rich deep bass which characterizes good church music. If the congregation sings fairly loud, then the octave couplers should be added for power.

"Special attention needs to be given to the 16-foot stop on the right side of the reed-organ, because its use often spoils an organist's music by lending a certain muddy quality to the sound. How then is it to be used?

"The 16-foot stop on the right side may be used in two ways. First, as a sole stop, when the left hand plays on a 2-foot or a 4-foot stop; and second, when full organ is played for its full power. It is very important, however, that then the right hand should play an octave higher than normally. This procedure in effect makes an 8-foot stop out of the 16-foot, because it places everything one octave higher up. Furthermore, the tone-quality is

tremendously brightened because all other stops sound at a higher pitch. The tone-quality is no longer somber, and it makes itself more easily heard against a large congregation. This is the secret by which an experienced organist is able to draw more power out of a given instrument than is usually heard.

"The left knee-swell brings on this peculiar 16-foot stop. Therefore, this knee-swell should be used only when the right hand plays an octave higher. The right knee-swell is the one to be used at all times for expression, since it opens and shuts the organ box to vary the loudness of the organ tone.

"In such rare cases where a 32-foot stop is available on the right side of a reed-organ, it is intended to be used only as a solo stop, with the accompaniment played on the left side of the keyboard."

Next month we shall offer similar suggestions on pipe organs and electronic instruments from Brother Schreiner.—L.M.D.

PRESIDENT JOSEPH F. SMITH

(*Continued from page* 156)

gospel than did Joseph F. Smith. There was a quality about his preaching that no other man had. His words penetrated your soul. You knew what he said was true; you felt it. His knowledge of the plan of salvation, as revealed in his writings and discourses, place him among the greatest teachers, preachers, and prophets of all time.

He was a great man, the personification of all that is true, admirable, and genuine; a man of great spiritual understanding and power, who walked close to the Lord. There was a sustaining greatness about him that was altogether uncommon. No analysis of his character could reveal a trace of dissembling, compromising, or deviating from the upright. There was no unsound spot in him. His courage was magnificent; his kindness without limit; his loyalty immaculate. "No heart ever beat truer to every principle of manhood and righteousness, and justice, and mercy than his; that great heart encased in his magnificent frame made him the biggest, bravest, tenderest, purest, and the best of all men who walked the earth in his time."[5] God bless his memory forever.

[5]Bishop Charles W. Nibley, page 525 of the *Gospel Doctrine*, 7th edition.

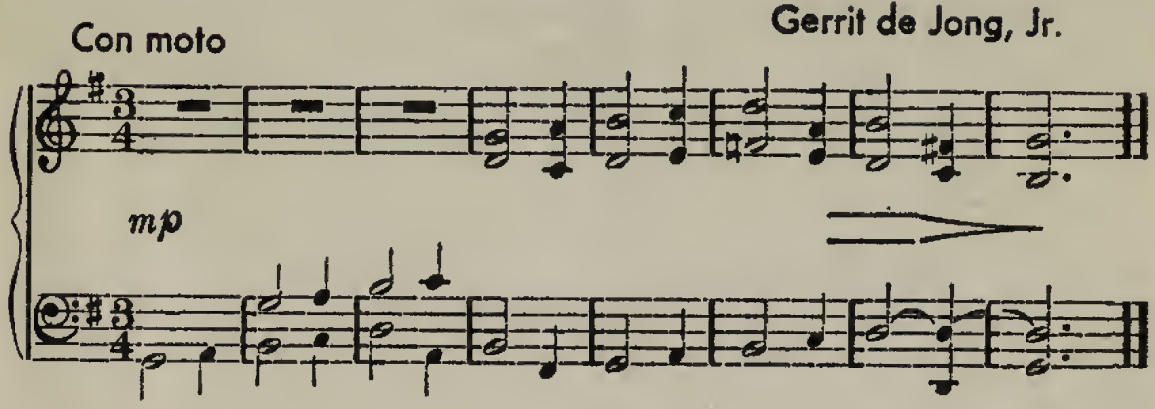
"The great truth of the time is that in the terrible light of the atomic bomb it is clear now that nothing can save world civilization except acceptance and practice of the brotherhood of man. And the emphasis goes on 'practice.' Few things are accepted more and practiced less."

—*Dave Boone*

Sacramental Music and Gem for May and June

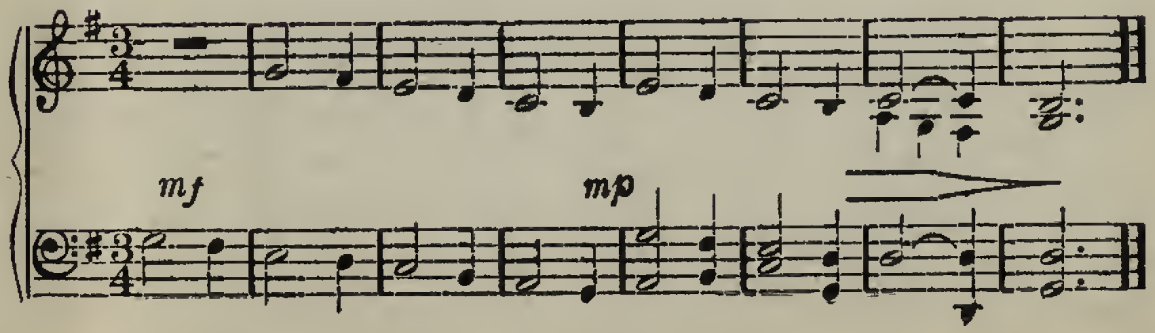
Prelude

Gerrit de Jong, Jr.



Again we meet around the board
Of Jesus our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



Ward Faculty — Teacher Improvement

THEME FOR JUNE: THE TEACHER'S ROLE IN SOLVING PROBLEMS

TEACHERS have always been faced with difficult problems, but there has probably been no time in the world's history when it has been more difficult to understand and interpret the complexity of human nature and the anomalies within the structures invented by human societies, presumably for man's good. Teachers become depressed and bewildered when they see whole nations destroying their own traditions, the ravishment of sacred custom and the despair driving men toward insanity in a world of potential plenty.

The contemplation of such problems leads to the discovery that when fundamental laws are obeyed man prospers, when they are disobeyed, cruel revenge takes its toll. But there are questions with roots which run far below the surface mulch of this superficial generalization. Let us list a few of these questions, since our practice will reflect the answers we supply to them. (a) Do you receive confidence and hope when you consider the social and spiritual conditions of our Christian western civilization? (b) Do you think man's physical and moral existence is secure when the human race possesses so much power over nature and so little power over itself? (c) Do you feel that man can develop his whole personality under capitalistic imperialism, *or* under totalist collectivism? (d) Do you experience hope and increased faith that we can preserve our standards of excellence, create loyalties, develop the faculties of judgment and reason? (e) Do you know how to solve the eternal conflict between religious faith and worldliness? (f) Do you discover a willingness among men to "join in suffering," to take upon their shoulders the burden of mankind and become the creators of new civilizations? These and similar questions should suggest the tremendous responsibility of the teacher as he struggles to expand the area of human endeavor, to dignify life, to prevent disillusionment, to achieve that sympathetic, cosmic love, to ease the burden upon the shoulders of the sons of God.

As the teacher attempts to solve the problems, he provides initial leadership by setting up a lesson pattern:

He determines upon the objectives to be achieved.

He proposes a variety of points of contact with past experiences, out of which should develop an interest in the new lesson.

He selects the content to be used in achieving the objectives; and he arranges for the activities which will accompany the presentation of the lesson.

He checks progress toward the selected goals.

He plans new experiences where there is evidence of under-achievement.

In listing these activities, it must be evident that the teacher is not a mechanic, or an exhibitionist. Rather, the teacher is humble, searching for answers; he has an abiding respect for the students with whom he works; his program is flexible, and adaptable to the unique capacities of the class members. This teacher has an understanding of fundamental ideas and principles, and his slogans are growth, freedom and initiative. His goal is to provide experiences through which the student may grow in his *desire* and *power* to live creatively, abundantly.

At this point it may be pointed out that the Sunday School teacher is concerned with affecting character and moral conduct directly; he should not be content with lapsing into instruction "about" morals. Jesus called upon his disciples to come, live a new way of life. He told Nicodemus that the pattern of his living should change if he would inherit eternal life. It was no philosophical discussion, but a blueprint for acceptable conduct. The Pharisees were not criticized because they failed to *know* the law; they were rebuked because their conduct was not exemplary.

Religion is nothing if it is not an all-inclusive, all-commanding principle. Similarly all conduct has potential moral consequences. The teacher of a Sunday School class should not place the burden of moral education on the intellect only; the emotions, too, must be called upon to aid the pupil's rise to high character levels. The "Story of Ruth" would not be told in scripture except that she experienced a deep emotional tug in the presence of her mother-in-law, and she responded in an approved manner. Naomi might have preached about the moral law of the Hebrews and made no impression; but the life of that wonderful woman awakened in Ruth an intense drive which caused her to leave her people and her religion for a new way of life and Naomi's God.

In appraising the results of Sunday School teaching, the teacher is concerned with what the student *does,* and not merely with the statistical evidence of class membership. It will be recalled that Peter, a disciple, denied the Christ; that Moses, the prophet-leader, was denied the privilege of accompanying his people into the Promised Land; that Samson, born "to begin to redeem his people" was repudiated by them. It is the record of acceptable activity which is significant.

Real growth in faith and reli-

gious power will come when the changes produced in the individual are "consciously controlled" by teachers who realize the magnitude of their power. The teacher in Sunday School should know *when* to tell the story, to show the picture, to utter the warning, to ask the question. He should know the students who are emotionally stolid and unresponsive; for such people the poem may be silly, or the missionary experience will be pure fiction. Such people are afflicted with religion-blindness, as some people are unable to see color; they should be carefully treated. It is a challenge which was met in earlier times by a rebuke, or worse.

The Sunday School teacher knows *how* to provide experiences so the student may grow in ideals, attitudes, standards, and habits that are rich for himself and for his associates. Jesus, too, knew how! His listeners said "Did not our hearts burn within us?" "If *you* will come I know my daughter will be made well." "Thou art the Christ, the Son of the Living God." The evidence was in functional religion.

The Sunday School teacher has the privilege to inculcate our religious heritage, and to develop better ways of living; this is truly a creative role. To be effective the Sunday School teacher must keep an harmonious balance between the insights of religious consciousness generated from revealed truths, and the real experiences of daily living. The teacher must steer the course with a steady hand so that the students are able to avoid the rocks of dogmatic certainty as they sail toward intellectual and spiritual unity.

The Sunday School teacher can provoke the pangs of spiritual hunger. Two contrasting stories come to mind. The first concerns two brothers: "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint . . . And Jacob said, Sell me this day thy birthright." The second story concerns Jesus and a woman of Samaria. To her He said: "I could feed you the bread of life . . . and you would never hunger again." Jesus would fill all spiritual needs. Sunday School teachers who see the problems and who know how to use the Master's art effectively can produce a generation fit to be called the Sons of God.

—*Marion G. Merkley*

"I am an out-and-out believer in total abstinence and total prohibition for India. I believe that the habit of drink is one of the greatest curses that have descended upon mankind. I would rather see India bankrupt than coquet with Satan to square her account."—*Gandhi*

References for June Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

What It Means To Be a Latter-day Saint

Chapter 20. Thoughtful—and We Bring Happiness to Others

Marvin O. Ashton, "Poll Parrots or Thinkers," **Era**, Vol. 49, Jan., 1946, pp. 16, 58. We should develop devout thinkers.

Milton R. Hunter, Conference Address, **Era**, Vol. 49, Nov., 1946, pp. 715, 716. Our acts the result of our thoughts.

Diane Jones, "The Ideal of Kindness and Thoughtfulness," **Instructor**, Vol. 82, Dec., 1947, pp. 557, 558. Kindness and thoughtfulness briefly discussed.

Chapter 21. The Church Organization

Editorial, "By What Name Shall We Be Called," **Church News**, May 17, 1947, p. 1. Our church named as our Heavenly Father directed.

J. Reuben Clark, Jr., "The Dispensation of the Fulness of Times," **Church News**, Dec. 20, 1947, pp. 2, 21. The Church in various dispensations.

Joseph Fielding Smith, "The Church Restored," **Church News**, July 29, 1944, pp. 10, 12. Organization of the Church discussed.

George Albert Smith, Conference Address, **Era**, Vol. 49, May, 1946, pp. 347, 348. A brief discussion on church auxiliary organizations.

Gordon Hudson, "Priesthood Blessings to the Youth of the Church," **Church News**, June 2, 1945, p. 3. Blessings come to boys through the priesthood.

Editorial, "Line of Authority," **Church News**, Oct. 6, 1945, p. 1. Comments on the line of authority in the priesthood.

Sidney B. Sperry, "The Church—A Divine Institution," **Church News**, Dec. 14, 1946, pp. 10, 12. Church organization outlined.

David O. McKay, "The Prophet Joseph Smith on Doctrine and Organization," **Era**, Vol. 48, Jan., 1945, pp. 14, 15. An article dealing with church organization.

Chapter 22. Joseph Smith, Our First President

Sidney B. Sperry, "Joseph Smith—the Giver of Modern Scripture," **Church News**, March 1, 1947, pp. 10, 12. The teachings and accomplishments of Joseph Smith.

William E. Berrett, "The Measure of a Man," **Era**, Vol. 47, Dec., 1944, pp. 759, 796. The life and teachings of Joseph Smith.

Heber J. Grant, "Joseph Smith," **Era**, Vol. 47, June, 1944, pp. 363, 415. Comments on the character and work of Joseph Smith.

Joseph F. Smith, "Joseph Smith, a Prophet," **Era**, Vol. 47, June, 1944, pp. 369, 409. The prophethood of Joseph Smith.

Levi Edgar Young, "Joseph Smith," **Era**, Vol. 49, May, 1946, pp. 290, 314. A brief account of the life of Joseph Smith.

John A. Widtsoe, "Evidences and Reconciliations," **Era**, Vol. 49, Aug., 1946, pp. 513, 542. Joseph Smith's boyhood and youth.

Levi Edgar Young, "Joseph Smith," **Era**, Vol. 49, Dec., 1946, pp. 782, 827. Joseph Smith and his works.

John Henry Evans, "A Nineteenth Century Martyr," **Instructor**, Vol. 79, June, 1944, pp. 252, 253. Joseph Smith died a martyr to his convictions.

Levi Edgar Young, "Joseph Smith," **Church News**, Dec. 15, 1945, p. 10. A brief account of Joseph Smith's early life.

Editorial, "How Great Was Joseph Smith," **Church News**, Dec. 22, 1945, p. 1. Greatness of Joseph Smith related.

Franklin L. West, "The Prophet Joseph Smith," **Church News**, May 25, 1946, pp. 10, 12. The life and work of the Prophet.

Levi Edgar Young, "Prophet Joseph Smith—A Great Teacher," **Church News**, Nov. 2, 1945, p. 10. Joseph Smith as a teacher.

Levi Edgar Young, "Joseph Smith," **Era**, Vol. 48, May, 1945, p. 259. Joseph Smith's power of the priesthood discussed.

Levi Edgar Young, "Joseph Smith, Prophet," **Era**, Vol. 50, Dec., 1947, pp. 798, 799. Joseph Smith and his prophetic utterances.

T. Edgar Lyon, "The Beginning of Modern Revelation," **Church News**, Oct. 27, 1948, p. 23. The story of Joseph Smith.

Levi Edgar Young, "Joseph Smith," **Era**, Vol. 51, Nov., 1948, pp. 706, 747, 748. Many facts of the Prophet's life.

John A. Widtsoe, "What Were the Sources of Joseph Smith's Greatness," **Era**, Vol. 51, Dec., 1948, pp. 809, 824, 826. Qualities of character that made the Prophet great.

John A. Widtsoe, "The Verdict of Genealogy," **Church News**, Feb. 2, 1949, p. 23. Genealogy of Joseph Smith.

Chapter 23. Brigham Young, The Second President

Thomas C. Romney, "Brigham Young," Church News, March 15, 1947, pp. 10, 12. The character and accomplishments of Brigham Young.

Lois Clayton, "Brigham Young," Instructor, Vol. 82, July, 1947, pp. 300, 301. A brief account of the life of Brigham Young.

William E. Stoker, "The Prophet Brigham Young," R. S. Mag., Vol. 34, June, 1947, pp. 363-366. The power of God made Brigham Young great.

William E. Berrett, "To Brigham Young—A Tribute," Era, Vol. 50, June, 1947, p. 381. A tribute to the leadership of Brigham Young.

H. Wayne Driggs, "Brigham Young's Call to Leadership," R. S. Mag., Vol. 32, Aug., 1945, pp. 498-501. Brigham Young's call to leadership discussed.

SECOND INTERMEDIATE DEPARTMENT

Old Testament Stories

Chapter 22. The Third and Ninth Commandments

Editorial, "Thou Shalt Not Lie," Church News, Dec. 2, 1944, p. 1. A brief article on honesty.

Editorial, "Honesty Is Fundamental," Church News, July 27, 1946, p. 1. Honesty is a fundamental law.

Chapter 21. The First and Second Commandments

George Albert Smith, "Obey the Commandments," Era, Vol. 52, Jan., 1949, pp. 9, 56, 57. Editorial admonishing obedience to the Ten Commandments.

Chapter 23. The Fourth Commandment

Adam S. Bennion, S. S. Conference Address, Instructor, Vol. 83, Dec., 1948, pp. 561-564. Suggestions on how to obey the fourth commandment.

Editorial, "Law of the Sabbath," Church News, July 5, 1947, p. 1. The Law of the Sabbath requires positive action.

Thomas C. Romney, "The Sabbath Day—What It Meant to the Pioneers," Church News, July 5, 1947, pp. 10, 12. The fourth commandment discussed.

Editorial, "The Sabbath and Sunday Games," Church News, May 1, 1948, p. 2. Observing the Sabbath day briefly discussed.

Spencer W. Kimball, "The Sabbath Day," Era, Vol. 47, May, 1944, pp. 285, 346. Keeping the Sabbath day holy discussed.

Don B. Colton, "The Life and Ministry of the Savior," R. S. Mag., Vol. 35, Feb., 1948, pp. 127, 129. The sacredness of the Sabbath in ancient Israel discussed.

Joseph Jacobs, "Essential in Home Training—Reverence," R. S. Mag., Vol. 35, Feb., 1948, pp. 138, 144. Reverence for the Sabbath in the past and today discussed.

Nicholas G. Smith, "Remember the Sabbath Day and Keep It Holy," Church News, Jan. 8, 1944, pp. 4, 7. The Sabbath a holy day briefly discussed.

Editorial, "The Sabbath Day," Church News, Jan. 12, 1946, p. 1. Brief comments on the law of the Sabbath.

Ward Teachers Message, "The Sabbath Day," Church News, March 23, 1946, p. 3. Sabbath day observance urged.

Chapter 24. The Fifth Commandment

Mark E. Petersen, "America's Children," Church News, Jan. 25, 1949, p. 23. Importance of respecting the guidance of parents.

JUNIOR DEPARTMENT

The Life of Christ

General References

Editorials by Milton Bennion in the December issues of The Instructor, 1944 to 1948.

Chapter 21. John the Baptist

J. Reuben Clark, Jr., "The Dispensation of the Fulness of Times," Church News, Dec. 20, 1947, p. 2. A brief discussion on John the Baptist.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Chapter 19. Paul's Greatest Victory

Spencer W. Kimball, "The Pattern of Martyrdom," Church News, April 13, 1946, pp. 6, 17. Brief comments on Paul's death.

Chapter 20. Paul's Contribution to the Church

Russel B. Swensen, "Sholem Asch's The Apostle," Instructor, Vol. 82, Feb., 1947, pp. 77-82. The work of the Apostle Paul discussed.

Howard R. Driggs, "New Testament Epistles," R. S. Mag., Vol. 32, Jan., 1945, pp. 55-59. The epistles of Paul discussed.

"Some Shall Depart," Church News, April 14, 1945, p. 2. Paul's teachings regarding things that cause people to leave the Church.

Charles A. Callis, "Glorious Destiny to Preach Gospel," Church News, Oct. 13, 1945, pp. 8, 20. This gospel is for all people.

Chapter 21. The Church of Christ in the First Century

Russel B. Swensen, The Instructor, series of 12 articles in Vol. 80, 1945; series of six articles in Vol. 81, 1946 (Jan. to June); series of 12 articles in Vol. 82, 1947.

John A. Widtsoe, "The Trail of Human Error," Church News, April 8, 1944, p. 16. The apostasy discussed.

Mark E. Petersen, Conference Address, **Church News**, April 14, 1945, p. 17. The ministry of Jesus discussed briefly.

George Albert Smith, "The Church with Divine Authority," **Church News**, Sept. 28, 1946, pp. 1, 6. The Church as established by Christ discussed.

T. Edgar Lyon, "Laying on of Hands for the Gift of the Holy Ghost," **R. S. Mag.**, Vol. 33, Dec., 1946, pp. 855-858. The gift and function of the Holy Ghost.

Chapter 22. The Church of Christ on the American Continent

John Henry Evans, "Christ in the Book of Mormon," **Instructor**, Vol. 79, Dec., 1944, pp. 579-583. Christ among the Nephites.

Lowell L. Bennion, "The Book of Mormon—a Guide to Religious Living," **Instructor**, Vol. 83, Jan. to Dec. 1948. Series of twelve articles.

Mark E. Petersen, "Freedom—A Gift from God," **Church News**, June 23, 1945, pp. 1, 9. Christ appeared to the Nephites after his resurrection.

Franklin L. West, "A New Witness for God," **Church News**, April 20, 1946, pp. 10, 14. Principles of the gospel in the Book of Mormon.

Franklin L. West, "Christ in Ancient America," **Church News**, Sept. 28, 1946, pp. 10, 12; and "Christ in the Book of Mormon," Oct. 5, 1946, pp. 10, 12. The Book of Mormon and Indian traditions on Christ in America.

Spencer W. Kimball, "My Redeemer Lives Eternally," **Church News**, Oct. 12, 1946, pp. 8, 18. A brief account of the Savior's appearance to the Nephites and organizing His Church among them.

SENIOR DEPARTMENT

The Restored Church at Work

Chapter 21. Service

John A. Widtsoe, "The Creative Sustaining Power," **Church News**, Feb. 26, 1944, p. 10. Love of others is the creative and supporting power of the universe.

J. Reuben Clark, Jr., Conference Address, **Church News**, April 12, 1947, p. 2. Opportunities to serve the Lord discussed.

Melchizedek Priesthood Section, "That I Had the Heart to Give Thee All," **Church News**, July 5, 1947, p. 2. Great blessings come from serving our fellowmen.

Editorial, "Intent of the Heart," **Church News**, Sept. 6, 1947, p. 1. The purpose for which we serve God discussed.

John A. Widtsoe, "Full Service," **Era**, Vol. 38, May, 1945, pp. 248, 304. Half-hearted service in the Church will not suffice.

Joseph L. Wirthlin, Conference Address, **Era**, Vol. 48, Nov., 1945, pp. 692, 693. The service rendered by teachers discussed.

Hugh B. Brown, "Teach Ye Diligently," **Instructor**, Vol. 81, Dec., 1946, pp. 552-555. Service rendered by a good teacher.

Conway B. Sonne, "The Legacy of Richard Ballantyne," **Instructor**, Vol. 84, Jan., 1949, pp. 4-6, 38. Biography showing great service to the Church.

Chapter 22. Service (Continued)

Editorial, "How Do You Serve," **Church News**, Sept. 9, 1944, p. 1. Joy in service extolled.

Thorpe B. Isaacson, "Mormonism Leads to Industry, Thrift," **Church News**, April 12, 1947, p. 20. Service to others discussed.

Editorial, "Part Service or Pro-Service?" **Church News**, April 19, 1947, p. 1. The Lord expects whole hearted service.

Richard L. Evans, "Rapid Growth of Church Requires Increased Activity," **Church News**, Oct. 11, 1947, pp. 8, 20. Blessings derived from activity and service.

Matthew Cowley, "Teachers of Men," **Era**, Vol. 50, Nov., 1947, pp. 720, 768. Teacher's responsibility not to destroy faith.

S. Dilworth Young, Conference Address, **Era**, Vol. 50, Nov., 1946, pp. 752, 753. Service rendered by mission presidents.

Chapter 23. Service (Continued)

James W. Callis, "God Moves in a Mysterious Way," **Church News**, Jan. 15, 1944, pp. 9, 12. How a missionary converted a Jewess related.

Editorial, "Individual Exertion," **Church News**, Sept. 23, 1944, p. 1. Individual exertion vital for all.

Levi Edgar Young, "The Gift Without the Giver Is Bare," **Church News**, Sept. 30, 1944, p. 1. Service given grudgingly of no value.

Heber J. Grant, Conference Address, **Church News**, Oct. 7, 1944, pp. 1, 6. Blessings derived from working in the Church and related subjects.

Melchizedek Priesthood Section, "Wise Steward in the Priesthood," **Church News**, April 19, 1947, p. 2. Unwilling service has no place in the Church.

Le Grande Richards, "The Value of Missionary Experience," **Era**, Vol. 48, May, 1945, p. 318. Great values derived from missionary experiences.

S. Dilworth Young, Conference Address, **Era**, Vol. 50, May, 1947, pp. 318, 319. Joy derived from missionary service.

Ezra Taft Benson, "A Major Responsibility," **Era**, Vol. 50, June, 1947, pp. 361, 362. Missionary work our major responsibility.

Richard L. Evans, "Accepting Responsibility in the Church," **Era**, Vol. 50, Nov., 1947, pp. 730, 776. Service in the Church urged for all.

Joseph L. Wirthlin, "Behold, Lord, Here Am I," **Era**, Vol. 51, May, 1948, pp. 299, 348. Service in the Church should be given willingly.

T. Edgar Lyon, "Missionary Service to Mankind," **Church News**, Dec. 8, 1948, p. 23. Divinity of missionary work.

ADVANCED SENIOR DEPARTMENT

Life in Ancient America

Chapter 21. King Noah and Abinadi

Leland H. Monson, "Fate of a Traitorous King," **Church News**, Feb. 3, 1945, p. 11. The wickedness of King Noah, Abinadi's prophecy and King Noah's death.

Leland H. Monson, "One Was Courageous," **Church News**, May 5, 1945, pp. 11, 12, Abinadi burned to death, a martyr to his faith.

Chapter 22. From Bondage to Freedom

Leland H. Monson, "After Darkness Comes Light," **Church News**, March 10, 1945, p. 15. The story of Gideon.

Chapter 23. The Church Established

Leland H. Monson, "Alma," **Church News**, May 19, 1945, pp. 11, 12. Alma establishes the Church.

Joseph F. Smith, "A New Witness for God," **Church News**, June 24, 1944, pp. 14, 16. Predictions on the establishment of the Church discussed.

Chapter 24. America a Cradle of Democracy

Sidney B. Sperry, "Some Universals in the Book of Mormon," **Church News**, Feb. 15, 1947, pp. 10, 12. The spirit of free agency and democracy in the Book of Mormon.

Lowell L. Bennion, "The Book of Mormon—A Guide to Religious Living," **Instructor**, Vol. 83, Feb., 1948, pp. 54-57. Different types of government found in the Book of Mormon.

GOSPEL MESSAGE DEPARTMENT

Good Tidings to All People

Chapter 21. Members of the Kingdom Willing to Hear the Message

David O. McKay, Conference Address, **Era**, Vol. 47, May, 1944, pp. 350, 351. Comments on the Parable of the Sower.

Editorial, "Some Shall Depart," **Church News**, April 14, 1945, p. 2. A brief discussion on why some depart from the faith.

Harold B. Lee, "Critics of Leaders Show Signs of Spiritual Sickness," **Church News**, Oct. 11, 1947, pp. 7, 18. The Parable of the Sower briefly discussed.

Editorial, "The Sower's Choice," **Church News**, Jan. 26, 1946, p. 1. How the Parable of the Sower applies today.

Chapter 23. The Kingdom Finds Itself in the Presence of Evil

Harold B. Lee, "What Price Sin," **Church News**, March 17, 1945, pp. 14, 15. Free agency gives us the right to choose good or evil.

Harold B. Lee, "Satan's Sophistry," **Church News**, March 31, 1945, pp. 10, 12. Righteousness an armor against Satan's sophistries.

Joseph F. Merrill, "The Problem of Physical Evil," **Church News**, Sept. 8, 1945, pp. 10, 12. Man grows physically, mentally, and spiritually through exercise, struggle and conflict.

GENEALOGICAL TRAINING DEPARTMENT

The Latter-day Saint Family

Chapter 21. Cultural and Recreational Adjustments

T. Edgar Lyon, "The Gospel as a Way of Life," **R. S. Mag.**, Vol. 34, Feb., 1947, pp. 135-138. The church philosophy of recreation discussed.

Eldon D. Brinley, "The Contributions of Mormon Recreation," **Era**, Vol. 48, July, 1945, pp. 394, 395.

Asahel D. Woodruff, "Developing a Balanced Life," **Church News**, Aug. 5, 1944, pp. 2, 12. Cultivating satisfying religious and cultural experiences.

Harold T. Christensen, "Modern Applications of Moral Principles—Leisure and Morals," **R. S. Mag.**, Vol. 32, Oct., 1945, pp. 634-639. Undesirable recreational activities discussed.

Harold B. Lee, "The Rapture of the Moment or the Peace of Years," **Church News**, May 5, 1945, pp. 10, 12. On making wise choices in entertainment activities.

Joseph J. Cannon, "Mormon Recreation," **Era**, Vol. 47, April, 1944, pp. 220, 221. Latter-day Saint recreational program discussed.

Chapter 22. Making Marriage Succeed

Asahel D. Woodruff, "Developing Satisfactory Boy-Girl Relationships," **Church News**, July 1, 1944, pp. 2, 7. Desirable experiences that make for a successful marriage.

Harold T. Christensen, "Morals in Marriage and Family Relationships," **R. S. Mag.**, Vol. 32, Dec., 1945, pp. 777-783. Ethics of family relationships discussed.

John A. Widtsoe, "To Young Married People," **Era**, Vol. 52, Jan., 1949, p. 3. Instruction for successful marriage.

Chapter 23. Making Marriage Succeed (Continued)

John A. Widtsoe, "Religion and the Family," **Church News**, April 29, 1944, p. 10. Need of instruction in family relations.

David O. McKay, "Motherhood," **Church News**, May 20, 1944, pp. 1, 13. Teach youth the importance of preparing for marriage.

"Factors Favoring Success in Marriage and Family Living," **Instructor**, Vol. 84, April, 1949, p. 169.

Chapter 24. Making Marriage Succeed (Continued)

Milton Bennion, "Brides and Roses," Instructor, Vol. 82, June, 1947, pp. 249-251. A short discussion of factors in the lives of husbands and wives that make for a successful marriage.

"Religion in the Lives of Children," Instructor, Vol. 82, Feb., 1947, pp. 83, 84. Religion an important factor in the democratic way of life and in the development of personal and social integrity.

"The Family in the Gospel Plan—Importance of Religious Instruction in the Home," R. S. Mag., Vol. 33, Dec., 1946, pp. 858-862. Discussion of values of religion and teaching of religion in the home.

David O. McKay, "Marriage and Divorce," Era, Vol. 48, May, 1945, pp. 238, 239, 314. Suggestions for making marriage successful.

John H. Taylor, Conference Address, Era, Vol. 48, Nov., 1945, pp. 688, 689. Homes built upon the rock of love, good will, and tolerance.

Harold B. Lee, "Toward Happy Homes," Church News, May 19, 1945, pp. 10, 12. Spirituality found in happy homes.

GOSPEL DOCTRINE DEPARTMENT

Doctrine and Covenants Studies

Chapter 19. The New Jerusalem

James R. Clark, Jr., "Mormonism in the Eyes of the Press," R. S. Mag., Vol. 34, April, 1947, pp. 261, 265. The land of Zion discussed.

Joseph Jacobs, "Obedience," R. S. Mag., Vol. 34, July, 1947, pp. 498, 502. The principles of obedience discussed.

Jerry Spendlove, "The Ideal of Obedience," Instructor, Vol. 82, Dec., 1947, p. 554. Obedience briefly discussed.

Bruce R. McConkie, Conference Address, Era, Vol. 50, May, 1947, pp. 322, 328. People urged to obey gospel principles.

Editorial, "The Land of Zion," Church News, April 23, 1944, p. 1. The land of Zion discussed.

Chapter 20. Gifts of the Spirit

Charles A. Callis, "What Is a Testimony," Era, Vol. 48, Aug., 1945, pp. 444, 485. The source and purpose of testimony.

Statement from Brigham Young Concerning the Holy Ghost, Era, Vol. 50, Jan., 1947, pp. 5, 47. The nature and function of the Holy Ghost.

T. Edgar Lyon, "The Gospel as a Way of Life," R. S. Mag., Vol. 33, Dec., 1946, pp. 855, 858. The gift of the Holy Ghost discussed.

George F. Richards, "Living All Truth," Era, Vol. 47, Nov., 1944, pp. 661, 708. Living by the guidance of the Holy Ghost.

T. Edgar Lyon, "The Doctrine and Covenants and the Church," Instructor, Vol. 84, Feb., 1949, p. 59. Classification and purpose of latter-day revelation.

Marion G. Romney, Conference Address, Era, Vol. 47, May, 1944, pp. 343, 344. Comments on the Holy Ghost and obtaining a testimony.

George Albert Smith, Conference Address, Era, Vol. 49, May, 1946, pp. 267, 332. Value of a testimony discussed.

Marion G. Romney, "Testimony," Era, Vol. 51, May, 1948, pp. 288, 322. The power and mission of the Holy Ghost discussed.

Wilford Woodruff's Writings, "Whisperings of the Spirit—Missionary Experience," Church News, Jan. 15, 1944, pp. 11, 12. Leader testifies to being guided by the Spirit.

John A. Widtsoe, "Is There Guidance in Life?" Church News, Feb. 5, 1944, pp. 10, 12. Guidance in life depends upon our obedience.

Preston Nibley, "The Gift of Interpretation—A Missionary Experience," Church News, March 4, 1944, p. 15. A remarkable experience of the interpretation of tongues.

Charles A. Callis, "The Inward Witness," Church News, Sept. 16, 1944, pp. 5, 11. An article on the nature and function of the Holy Ghost.

J. Reuben Clark, Jr. "Gaining a Testimony," Church News, April 13, 1946, pp. 2, 19. An address on gaining a testimony of the gospel.

Chapter 21. Discerning of Spirits

Mark E. Petersen, "Be Ye Not Deceived," Era, Vol. 48, Nov., 1945, pp. 655, 690. People warned against false teachers and doctrines.

Harold B. Lee, "On Detecting Truth from Error," Era, Vol. 47, Nov., 1944, pp. 670, 707. A discussion on detecting truth.

Marion G. Romney, Conference Address, Church News, April 14, 1945, p. 8. Knowing truth from error discussed.

Franklin L. West, "The Joyous Abundant Life," Church News, Jan. 26, 1946, pp. 10, 12. Happiness comes by living gospel principles.

"Beware of False Doctrines—Avoid Mysteries," Church News, Sept. 28, 1946, p. 2. Priesthood quorums urged to teach true doctrines.

Chapter 22. Salvation the Result of Obedience

Heber J. Grant, "How To Be Saved," Era, Vol. 48, March, 1945, p. 123. Obedience to the commandments will bring salvation.

Heber J. Grant, "Keep the Commandments of God," Era, Vol. 48, May, 1945, pp. 234, 287. The path of duty the only path of safety for Latter-day Saints.

—*more on page* 203

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

A CHILD'S GROWING AWARENESS OF GOD

As teachers and parents we are given the responsibility of helping to develop in the child a growing awareness of God. Our task is a serious one and one that requires great tact, feeling and inspiration on the part of those who work with children. In and of themselves children accept God and his power without question. They are confused by theological and scientific facts ofttimes taught them. We tend to teach these concepts before the child is ready for them. Children gain their philosophy of life and religion through contact with parents, teachers and other children, through sharing their playthings, taking turns, cooperating in school and church situations. The here and now is the real thing to very young children. We know that a child's vocabulary is limited and that he thinks in terms of things he sees and hears. How are we going to help him with his growing awareness of God?

Much can be done in the home and church toward enhancing the child's awareness of God by helping him to an appreciation of nature which he recognizes as God's handiwork. The out-of-doors gives the children much joy. There are so many things to touch, to look at, to listen to and wonder about. Children need time to have many experiences with nature, for example: watching the falling snowflakes, playing in the autumn leaves, listening to a sea shell, watching the leaf buds unfold in the springtime, observing the stars and moon in the heavens at night. The teacher should speak often about our Heavenly Father's part in making all the beautiful things in the world. A teacher should plan to give the children of the nursery and kindergarten ages as many lovely experiences with nature as she can.

Along with these first hand experiences with nature, songs, poems, stories about the snow, the wind, the trees and the flowers can be given the child. They help him to see the beauty of nature through the eyes of the artists.

Many beautiful poems about nature are contained in the Bible. Some of these are simple enough to be read to the children (see *Spiritual Growth in the Kindergarten*). Children can be given the opportunity to memorize such passages as: "He giveth snow like wool," (Psalm 147:16a), or

"Awake! O north wind,
And come, thou south,
Blow upon my garden."
(Song of Solomon 4:16.)

Children guided by wise parents and teachers will look for and see beauties in the world about them. They will often like to tell others what they see in nature by painting, drawing, responding to music in a rhythmic way or by making up a song. In this way they express the truths being learned.

An extension of the child's contact with God's creations comes as he grows to know the children of God who become his friends. Outside of the family circle these constitute the bishop of his ward, Sunday School superintendents, and the many teachers with whom he comes in contact as he attends church functions and as these ward workers come to his home. As he comes to know the kindnesses of these people and recognizes the sincerity with which they carry on their duties he closely identifies them with his understanding of God.

It is the belief of many that an appreciation of each other by members of a family, and of the work they do will lead a child toward an even greater appreciation of our Heavenly Father's handiwork. Many children come from homes where this appreciation is shown. Father might say: "Thank you, Mother, for the fine dinner." The three-year-old girl thanked Grandma for reading her a story. The whole family thanked Daddy for taking them for a ride. In this type of family life it is easy for the child to take the next step, that is, building up of an appreciation for things our Heavenly Father gives them. They will want to thank Him for the beautiful sunset, the lovely flowers, and the fruits of the harvest time.

In like manner the child will wish to thank ward workers for their kindnesses to him.

The prayer of a little child will be simple—a thank you to his Heavenly Father for a beautiful day, for birds that sing, and for his mother and father. As the child matures he will want to thank God for his blessings and for the help he needs. He, too, will want to take his turn in asking the blessing on the food and participating in family prayers.

Some parents and teachers have participated with children in their quiet moments of reflection. With parents these periods might come just before their children go to bed. The mother and father can talk over the day's happenings with their boys and girls, and can learn of their thoughts and wishes. A teacher can sometimes know such intimacy with a child as the two work and visit together.

In church a child's moments of reflection can be brought about by the teacher reading an appropriate story. The Martin and Judy* stories are especially suitable for this purpose. Sometimes after this quiet thinking time the prayer can be said.

Parents and teachers have the responsibility of making the child

*Martin and Judy, Vol. I, by Verna Hills; Martin and Judy, Vol. II, by Verna Hills and Sophia Fahs; Martin and Judy, Vol. III, by Verna Hills. The Beacon Press, Boston, Mass., 1946.

aware of God. They should help the child feel his worth at home and in church. They should point out to him the fact that he must always do his best since he is one of God's children. The child deserves to have parents and teachers of high and noble character since his ideas of God will be influenced by those he knows best.

The following books are especially helpful to teachers who need guidance on the subject discussed in this paper:

Consider the Children — How They Grow, by Elizabeth M. Manwell and Sophia Fahs. Beacon Press, Boston, 1946.

A Study of Young Children, by Ruth Strang. Abingdon-Cokesbury Press, New York, 1944.

—*Hazel W. Lewis*

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 191.)

Heavenly Father, while we eat
  Of the holy bread this day
May it bring a blessing sweet
  To each one we humbly pray.

SUPPLEMENTARY MATERIAL

The following supplementary teaching material may be used in any of the departments of the Junior Sunday School.

The imagery of poetry is particularly well suited to the joy a child finds in fact and fancy.

Daffodil

A little yellow cup,
  A little yellow frill,
A little yellow star—
  And that's a daffodil.

I'm Glad

I'm glad the sky is painted blue,
  And the earth is painted green,
With such a lot of nice fresh air
  All sandwiched in between.

The Easter Surprise

Hop! Hop! Hop!
  Who can it be?
A little white Easter bunny.
  See! See! See!

The Dandelion

O dandelion, yellow as gold,
What do you do all day?

I just wait here in the tall green grass
'Till the children come to play.

O dandelion, yellow as gold
What do you do all night?

I wait and wait till the cool dew falls
And my hair grows long and white.

And what do you do when your hair is white
And the children come to play?

They take me up in their dimpled hands
And blow my hair away.

Some poems speak a great lesson

All Birds Together

God who loveth all things
Folks and flocks and herds
Lend an ear to this my prayer
  For all of the birds.
Bless them flying, feeding, nesting,
Keep them well in every weather,
Safe and warm in every storm,
Glad and gay, day by day,
  All birds together.

Think on These Things
(The Bible: Philippians 4:8)

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;

If there be any virtue
And if there be any praise,
Think on these things.

REFERENCES

(*Continued from page* 199)

Mark E. Petersen, "On Sustaining Authority," Era, Vol. 48, May, 1945, pp. 255, 291. Church membership urged to sustain authorities.

George Albert Smith, "Obedience Brings Blessings to the Church and to Individuals," Era, Vol. 48, Nov., 1945, pp. 635, 675. Great blessings come through obedience.

David O. McKay, "Old Battles Yet to Be Fought," Era, Vol. 48, pp. 638, 699. Christ is the great exemplar and safest guide.

Harold B. Lee, "On Earning Salvation," Era, Vol. 50, May, 1947, pp. 289, 290. Sacrifice and service brings sanctification.

George F. Richards, "Obedience, the Way to Exaltation," Era, Vol. 50, Nov., 1947, pp. 710, 760. Valiance brings exaltation.

Marion G. Romney, Conference Address, Era, Vol. 49, Nov., 1946, pp. 737, 738. Obedience to the laws of the gospel discussed.

Albert E. Bowen, "Working Out Our Own Salvation," Era, Vol. 51, May, 1948, pp. 280, 281. The degree of our exaltation is dependent on our own effort.

Bruce R. McConkie, "Now Is the Day of Our Salvation," Era, Vol. 51, May, 1948, pp. 295, 332. We must work out our own salvation now!

Editorial, "Working Out Our Salvation," Church News, Nov. 15, 1947, p. 1. Faith is developed by work.

Hugh B. Brown, "The Gospel," Church News, Nov. 29, 1947, pp. 11, 12. The gospel is the power of God unto salvation.

LIBRARIANS

(*Continued from page* 188)

In the near future there will also be available some Old and New Testament pictures packets for the Junior Sunday School. When these sets are ready, announcement will be made of their price through *The Instructor*.

All of the picture sets mentioned may be obtained from the office of the Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City 1, Utah.

The Sunday School librarian's job is one that takes much time, thought and planning. The task is well rewarded, however, when a teacher says "thank you for making my lesson better," and when a little child goes home with his heart happy and his eyes shining, from the lovely experience he has had in Sunday School.

Thank you all for helping to improve the calibre of teaching in our Sunday Schools. May you have much pleasure and success in your work.

—*Claribel W. Aldous*

HUMOR, WIT, AND WISDOM

A young lady stalled her car at a traffic light one winter day. She stamped on the starter, tried again, choked her engine, while behind her an impatient citizen honked his horn steadily. Finally, she got out and walked back.

"I'm awfully sorry, but I don't seem to be able to start my car," she told the driver of the other car pleasantly. "If you'll go up there and start it for me, I'll stay here and lean on your horn."

Friend, to policeman who had formerly been a salesman: "How do you like the new job?"

Policeman: "Swell—the pay is good, the hours okey, and the customer is always wrong."

"Martha, every time I see you in that hat I laugh."

"Good—I'll be sure to put it on when the bill comes in."

Johnny was stumbling along the street, crying bitterly. A kindly old gentleman stepped up to him and said, "What ails you, young fellow?"

"I've l-lost the d-dime the t-teacher gave for b-being the best boy in the c-class," Johnny sobbed.

"Oh, well, don't cry," consoled the kindly gentleman. "Here is another dime that will take the place of the one you lost. But tell me, how did you lose it?"

" 'Cause," replied Johnny, "I wasn't the best boy in the class."

THE WISDOM OF ISRAEL*

The Admonitions of Rabbi Joel
(1773)

Your first aim in life here on earth should be to be at peace with all men, Jew and Gentile alike. Contend with no one. Your home should be a place of quietude and happiness, where no harsh word is ever heard, but love, amity, modesty, and a spirit of gentleness and reverence reigns all the time. This spirit must not end with the home, however. In your dealings with the world you must allow neither money nor ambition to disturb you. Forego your rights, if need be, and envy no man. For the main thing is peace, peace with the whole world. Show all men every possible respect, deal with them in the finest integrity and faithfulness. . . .

The Sayings of The Bratzlaver
(1770-1811)

Through zealous labor in the performance of a holy deed we can acquire joy.

It is the duty of the joyful person to endeavor to bring to those in sadness and melancholy a portion of his mood.

Anger and cruelty testify to a defect in man's knowledge. With increased understanding come calmness, peace, kindness and contentment.

*An anthology by Lewis Brown, Random House, New York. Used by permission.

During his last three years on the board, Brother Holt was chairman of the Stake Standards Committee. In this assignment, he introduced the system of "follow-up" stakes for board members. He set the pace. He was assigned one stake and then another, assisting in the conduct of union meetings every month until they were well on their way to success.

While he encouraged others to teach better lessons, he himself put them into action. He was always a devoted Latter-day Saint. Four of his sons he sent on missions, and three nephews besides. He was frequently lending assistance to some destitute person. Often not even his wife (Bessie Crosbie Holt) knew of his kind deeds. It was a tradition on the general board for each of the brethren to receive a "George A. Holt" Christmas tie, and each of the sisters a box of candy.

Yes, George A. Holt gave generously of himself. It is from such selfless service that strength continues to come to your Sunday School.

—WENDELL J. ASHTON

GENERAL BOARD COMMITTEES

Lesson Departments

TEACHER TRAINING
H. Aldous Dixon
A. Parley Bates
William P. Miller
Addie L. Swapp

GOSPEL DOCTRINE
Gerrit de Jong
J. Holman Waters
Hugh B. Brown
Henry Eyring
William E. Berrett

GENEALOGICAL
A. William Lund
Thomas L. Martin
Archibald F. Bennett

THE GOSPEL MESSAGE
Carl F. Eyring
Don B. Colton
Richard E. Folland

ADVANCED SENIORS
Earl J. Glade
Leland H. Monson
Carl J. Christensen

SENIORS
Ralph B. Keeler
David Lawrence McKay
Wilford Moyle Burton

ADVANCED JUNIORS
Wallace F. Bennett
Wendell J. Ashton
Edith Ryberg
W. Lowell Castleton

JUNIORS
(same as Advanced Juniors)

2ND INTERMEDIATE
Kenneth S. Bennion
Inez Witbeck
Nellie H. Kuhn

IST INTERMEDIATE
A. Le Roy Bishop
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL
Eva May Green
Co-ordinator

PRIMARY
Margaret Ipson
Hazel Fletcher Young

KINDERGARTEN
Lorna Call Alder
Claribel W. Aldous
Hazel W. Lewis

NURSERY
Marie Fox Felt
Addie L. Swapp

Special Committees

MISSION SUNDAY SCHOOLS
Don B. Colton
A. William Lund
Richard E. Folland

STANDARDS
(Check-up and Follow-up)
David Lawrence McKay
Thomas L. Martin
A. Parley Bates
Inez Witbeck
W. Lowell Castleton

FACULTY MEETING
Adam S. Bennion
Eva May Green
Marion G. Merkley
A. Le Roy Bishop

ENLISTMENT
J. Holman Waters
Lucy G. Sperry
Wilford Moyle Burton

PUBLIC RELATIONS
Earl J. Glade
Wendell J. Ashton
Claribel W. Aldous

LIBRARIES
Wendell J. Ashton
J. Holman Waters
Lorna Call Alder

MUSIC
Alexander Schreiner
Vernon J. LeeMaster
Lowell M. Durham
Florence S. Allen
Beth Hooper

CONSULTANTS
Leland H. Monson, Book of Mormon
Thomas L. Martin, Old Testament
Carl F. Eyring, New Testament
A. William Lund, Church History
Archibald F. Bennett, Genealogy
Don B. Colton, Church Doctrine

THE WAY OF SERVICE

GEORGE A. HOLT

FEW there have been who have devoted more time and energy to the Sabbath School cause of the Church during the Twentieth Century than George A. Holt.

Though he has moved to the Other Side now, there remain countless Sunday School members who still feel his influence. It was an influence that came through quiet, powerful deeds — and whisper-like tones that moved men and women like magic.

George A. Holt, a rather short man with thin, sandy hair, excelled as a classroom Sunday School teacher, stake board and superintendency member (in Weber Stake), and general board member (the last 18 years of his life).

Brother Holt was born June 28, 1880 in Bountiful, Utah, the son of farm folk, William J. and Louise Hill Holt. George Holt, the farm boy, rose to high places in the business world. At the time of his death in 1945, he was president of one insurance company, director of another, and of KSL radio station.

But of all his pursuits, nothing seemed closer to his heart than the Sabbath Schools of the Church. For 15 years he was chairman of the Kindergarten Department of the general board. He loved and understood children; (he had nine of his own). Though he had contributed more than anyone to one ward building drive, still he went to his bishop and said, "Bishop, I should like to furnish the kindergarten room." And so he did. He liked to write poetry about children, particularly his grandchildren. Some of his verse was published in *The Instructor.*

While he was on the general board perhaps no other member matched his travel in the interest of Sunday School work. He was always ready to go, and his car usually was stocked with dried fruits and fresh vegetables, such as carrots, for other board members to munch on the way. While Brother Holt was not an orator at conventions he was a powerful stimulator around the counsel table. He liked to challenge stake leaders to reach goals he would set.

—more on other side